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INFLUENCE OF CANADA'S ANTIGONISH MOVEMENT

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## The Individualist Manifesto

THE MASSES, TOO, CAN BE DESPOTIC

Liam Brophy, Ph.D.—Dublin, Ireland

WHEN JOHN STUART MILL published his *Essay on Liberty* a century ago, he gave the world a more important and coherent proclamation than Marx and Engels contributed in their *Communist Manifesto*, published twelve years earlier. Mill's essay is nothing less than a manifesto of individual liberty. Some may choose to see in it a bible of the Liberals; but it is better and broader than the Liberal-Rationalism which Mill furthered, and against which he occasionally rebelled, just as his utilitarianism is more humane and broadminded than Bentham's variety.

### *The Menace of the Masses*

The central theme of Mill's book is the despotic tendency of democracy to crush the individual into conformity with its opinions. He was apprehensive that the government and public opinion may impose on mankind an oppressive yoke of uniformity in thought and practice, unfavorable to the development of new ideas and moral standards higher than those generally accepted at the time. His book is a warning against the menace of "the masses." Others besides Mill saw the possibility that democracy might become debased to mean, in Oscar Wilde's phrase, "the bludgeoning of the people by the people for the people." It was seen very clearly and expressed very forcibly by Tocqueville in his *Democracy in America*, and as the French savant died the year in which the *Essay on Liberty* was published, we may assume the tendencies were as inherent in the young society of America a century ago as in Liberal England. Hamilton, Madison and Lecky also foresaw it, even as did the framers of the American Constitution, as Wilhelm Röpke has pointed out in his masterly analysis, *The Social Crisis of Our Time*.

Time has proved the fears of Mill and the political and social philosophers to have been well founded. Ortega y Gasset's *Revolt of the Masses* deals with the menace as it already affects and afflicts Western society. Almost all modern apologists and publicists have dwelt on it. Erik von Kuehnelt-Leddihn in his *Liberty or Equality*, Salvador de Madariaga in *Democracy versus Liberty*, Berdyaev in his *Fate of Man in the Modern World*, Peter Drucker in his *The New Society*, and Dos Passos in *The Prospect Before Us* have converged from different angles on the problem enunciated by Mill a century ago, that society "practices a social tyranny more formidable than many kinds of political oppression, since, though not usually upheld by such extreme penalties, it leaves fewer means of escape, penetrating much more deeply into the details of life, and enslaving the soul itself."

### *His Chief Work*

Mill considered his *Essay on Liberty* one of his best works and one which was more likely to survive than the others. He put much labor into its composition. There was deep tragedy behind the story of its publication, of which he has given an account in his autobiography: "None of my writings have been either so carefully composed or so sedulously corrected as this. After it had been written as usual twice over, we kept it by us, bringing it out from time to time, and going through it *de novo*, reading, weighing, and criticizing every sentence. Its final revision was to have been the work of the winter of 1858-1859, the first after my retirement (from the Lidia House), which we had arranged to pass in the South of Europe. That hope and every other were frustrated by the most unexpected and bitter



calamity of my wife's death. . . . After my irreparable loss, one of my earliest cares was to print and publish this treatise, so much of which was the work of her whom I had lost, and consecrate it to her memory. I have made no alteration or addition to it, nor shall I ever. Though it wants the last touch of her hand, no substitute for that touch shall ever be attempted by mine."

Like all Liberals Mill believed in the absolute minimum of interference from the State. He lived a century before England became a Welfare State, and the menace of Statism was no more than a small cloud, as big as a man's hand, on the political horizon. He foresaw that it would grow so large as to overshadow the land. But what he was more concerned with was the immediate menace. Freedom from the dictates of mass opinion was a more urgent matter than was freedom from State control. In the remote past mankind suffered from too much individuality from those who were strong enough to impose their wills by force of arms on others. The State became necessary to curb them and society was organized to protect the weak against the strong. But now society has gained a very strong upper hand and tends to strangle the individual who presumes to differ from its moral codes and mandates, codes which do not always coincide with those of Christianity. "The evil is that individual spontaneity is hardly recognized by the common modes of thinking as having any intrinsic worth or deserving any regard on its own account." All this, of course, stems from that strange dogma of Democracy, that what the majority thinks and desires is good, any deviation from its opinion is regarded with suspicion and hostility. "The majority, being satisfied with the ways of mankind as they are now (for it is they who make them what they are), cannot comprehend why those ways should not be good enough for everybody."

### *The Will of the Sovereign Many*

The will of the "Sovereign Many" invariably reduces all social and intellectual life to a dead level of dull mediocrity. "In sober truth, whatever homage may be professed, or even paid, to real or supposed mental superiority, the general tendency of things throughout the world is to render mediocrity the ascendant power among mankind. In ancient history, in the Middle Ages, and in diminishing degree through the long transi-

tion from feudality to the present time, the individual was a power in himself; and if he had either great talents or a high social position, he was a considerable power. At present, individuals are lost in the crowd. In politics it is almost a triviality to say that public opinion now rules the world. The only power deserving the name is that of the masses and of governments, while they make themselves the organ of the tendencies and instincts of the masses. . . . What is still a greater novelty, the masses do not now take their opinions from dignitaries in Church or State, from ostensible leaders or from books. Their thinking is done for them by men much like themselves, addressing them, or speaking in their name, on the spur of the moment, through newspapers."

This is a very fair summary of the descent of Democracy during the last century from government by *demos*, the people, to rule of the undifferentiated masses. "Whatever crushes individuality is despotism, by whatever name it may be called." It would not be difficult to prove that in many modern instances democracy tends to be despotic.

### *The Crushing Collective*

The tragedy of the situation is that Democracy by forcing its members of strong individuality and character, who are often the most sensitive, to conform, robs them of courage and clarity of decision. We bewail the tyranny of conformity to the collective in Communist countries because as so many refugees have testified, it gradually kills in man the love of freedom or the desire to express his character or individuality. But in a society dominated by the will of the masses, the individual is so discouraged from asserting his character that he soon loses the desire to be different, to exercise his reason. The mental and moral faculties, like the physical, become atrophied through disuse. "He who lets the world or his own portion of it, choose his plan of life for him, has no need of any other faculty than the ape-like one of imitation. He who chooses his plan for himself uses all his faculties. . . . The mind itself is bowed to the yoke: even in what people do for pleasure, conformity is the first thing to be thought of; they like to be in crowds; they exercise choice only among things commonly done; peculiarity of taste, eccentricity of conduct are shunned equally with crimes, until by dint of not following their own natures, they have no na-



ture to follow. . . . The demand that all other people shall resemble ourselves, grows by what it feeds on. If resistance waits till life is reduced nearly to one uniform type, all deviation from that type will come to be considered impious, immoral, even monstrous and contrary to nature. Mankind speedily becomes unable to conceive diversity, when they (men) have for some time become unaccustomed to see it."

The worth of a civilization is to be measured in proportion to the scope it gives individuals for their full development. "What has made the European family of nations an improving, instead of a stationary, portion of mankind? Not any superior excellence in them, which, when it exists, exists as the effect, not as the cause; but their remarkable diversity of character and culture." Mill then examined the character and effects of diversity in European life. After stressing the inter-dependence between diversity and freedom, he surveyed the forces opposing diversity in favor of equality and identity. "The combination of all these causes forms so great a mass of influences hostile to individuality, that it is not easy to see how it can stand its ground. It will do so with increasing difficulty, unless the intelligent part of the public can be made to feel its value—to see that it is good there should be differences, even though not for the better, even though, as it may appear to them, some should be for the worse. . . . Europe is, in my opinion, wholly indebted to its plurality of paths for its progressive and many-sided development." Wisely he argued that in proportion as a person develops his individuality he becomes more valuable to himself and is therefore capable of being of more value to others.

### *Opposed Calvinism*

Mill vigorously opposed the Calvinist belief that men are inherently evil and that all the good of which humanity is capable is contained in obedience, since the one great offense of man is self-will. Mill stressed the potential goodness of man. He conceded there is need at times for self-expression instead of self-depression. Far from accepting the notion of the depravity of man, he declared that it is through the development and cultivation of their individuality that "human beings become a noble and beautiful object of contemplation."

It must not be supposed that Mill advocated absolute freedom for the individual. At the beginning of the *Essay on Liberty* he stated that his task would be to set the precise limits to that freedom. He announced quite clearly that one man's right to freedom of action stops short at the point where his action is likely to injure or curb the liberty of another. "The only purpose for which power can be exercised on any member of a civilized community against his will is to prevent harm to others." Otherwise the individual should be allowed to do what he pleases. We are tempted to ask what happens in the case of the man who prefers to do what is evil instead of good?

### *The Basic Flaw of Liberalism*

The basic flaw of Mill's philosophy, as of all Liberal philosophy, is that it conceived too nobly of human nature and expected far too much from it. The Church, with her experience of human nature stretching through two thousand years, has no such optimistic views. The Liberals, of course, partly shared and partly created the climate of optimism that permeated Victorian England. Belief in inevitable progress was a generally accepted dogma. It was also generally believed that the flaws of human nature were superficial and could be removed by the amelioration of social conditions and scientific advance. It took two world wars and "the return of the demons" to demonstrate how fundamental these flaws were, that they were nothing less than what Christians acknowledge as the fruits of original sin.

But with the majority of arguments in the *Essay on Liberty* the Catholic apologist and indeed the Christian philosopher will find himself in agreement. We are forced to agree with Salvador de Madariaga that our political system at present is not really democratic, but *laocratic*, that is, it does not represent *demos*, the people, but *laos*, the mass. There is much in Mills' manifesto in perfect accord with the statement expressed by Father Vann in his book, *The Water and the Fire*: "This is the Christian idea of Democracy: not a mob-rule, not the idealization of the Popular Will into a final court of appeal, but the freedom of the individual within the framework of eternal and natural law under the authority of a just representative to help in the moulding of community life."



### *The Warning Example of China*

We cannot but feel that if Mill were to revisit the modern scene he would see some of his darkest forebodings fulfilled. There is one instance at least, however in which he would see his judgment receive a strange and monstrous modification—the example of China. “We have,” he said, “the warning example of China—a nation of much talent and, in some respects, even wisdom, owing to the rare good fortune of having been provided at an early period with a particularly good set of customs—the work, in some measure, of men to whom even the most enlightened European must acknowledge, under certain limitations, the title of sages and philosophers.” Surely, he asked, a people with such promise of progress and enlightenment must have kept themselves steadily at the head of the movement of the world. But on the contrary, they remained stationary, and succeeded, “beyond all hope in what English phi-

lanthropists are working for—in making people all alike, all governing their thoughts and conduct by the same maxims and rules.” This helps to explain how China became such an easy prey to Communism. It was conditioned by the centuries long dead weight of custom to accept authority without question, to suppress vigorous individualism by which freedom is guarded, and to prefer conformity to diversity, and so was an ideally prepared field for Communist domination.

Mill used the example of China as a warning to Europe. We would repeat that warning to all the free world and for reasons even deeper than he could have foreseen. A community which suppresses diversity and individuality and emphasizes conformity and uniformity as the principal social virtues, may be readily forged or fashioned into a Communist collective. The process will be hastened by the absence of men and women of character and individuality who are by nature lovers and guardians of liberty.

## Present Anti-Religious Propaganda in the Soviet Union

FOR THE COMMUNIST, NOT ALTOGETHER SATISFACTORY

S. Bolshakoff, Ph.D.—Oxford, England

SOVIET REVIEWS and journals from time to time discuss the present state of anti-religious propaganda in the U.S.S.R. The results of this propaganda are by no means satisfactory from the Communist point of view. Religion is still strongly entrenched among the older generation and attracts quite a few young people as well. The fifth issue of the Soviet review *Voprosy Filosofii* (Problems of Philosophy) for 1957 described at length the All-Union Conference on Problems of Scientific-Atheistic Propaganda. This conference, organized by the All-Union Society for spreading political and scientific knowledge, was attended by 350 delegates. The Soviet academician, M. B. Mitin, presided over the conference which discussed atheist propaganda in contemporary circumstances, its contents and methods. For a number of reasons the Soviet government prefers to keep officially aloof of such a propaganda.

Directed formerly by the Ministry of Culture, anti-religious propaganda is now conducted by the above mentioned society, officially a private organization.

According to the conference, “the struggle against religion must nowadays bear the character of an ideological struggle of materialist and scientific outlook against an anti-scientific, religious world picture. The Party line is against any action which offends the Church, the clergy or believing citizens.” (p. 223) The conference stressed the fact that although the Party wants to intensify anti-religious propaganda, the latter has been much neglected since 1954. Some Communists believe that anti-religious propaganda is impossible without persecution of the clergy, while others think that anti-religious propaganda is superfluous because religion eventually is doomed to die out of its own accord. According to the



conference, the neglect of anti-religious propaganda implies abetment of religious propaganda.

"Churchmen," the conference thought, "have become quite active. Nowadays every service in church is accompanied by a sermon which aims at reviving interest in religion. Special attention is given to the explanation of the divine meaning of rites performed in churches' and to the beauty of the Liturgy. The Catholic Church has resumed its activities in the Baltic lands and in the western provinces of the Ukraine and White Russia. The sectarians are the most active of all. Behind the mask of religion they hide their anti-national political activity." (*ibidem*) The conference discovered that religion, instead of dying out, is reviving. The chief reason for this is the neglect of anti-religious propaganda. Whatever propaganda is used, is remote from life, dull, outdated. Many lecturers are ignorant in Marxism and science. The most important concern is not merely to show that religion is unscientific, but to unmask the efforts of churchmen who seek to justify the need of religion in Soviet life. The talk of churchmen about cooperation between religion and science must be made to seem ridiculous in the light of new scientific discoveries.

### *Attack on the Vatican*

The conference approved the attack on the Vatican: "The Vatican is the most reactionary, the most determined defender of Darkness. In every contemporary question it takes the same stand as the ruling circles of the United States. Our lecturers must thoroughly study the history and the policies of the Vatican." (p. 224)

Towards Islam the conference was very circumspect: "Stressing the non-scientific character of Islam, we must, at the same time, realize its importance today, when an entire series of movements is taking place under its banner. These movements have a great progressive meaning, particularly the struggle of the Arab nations for independence under Egypt's leadership. In the Eastern countries there are still many people who do not separate religious and national sentiments. At the same time, the speaker stated, we must realize that the imperialists want to use Islam for the intensification of hatred among peoples in order to undermine their strength in any war for independence. The aggressive Baghdad bloc hides under the slogan of Islamic unity. For this reason we demand of our lecturers a proper

political maturity and a profound understanding of contemporary social processes." (*ibid.*)

In the past, anti-religious propagandists were preoccupied with criticism of the Old and New Testaments and their supposed contradictions. Nowadays, according to the conference, this method is useless because only a few people know much about the Bible which is ignored in the schools. The present need is to propagate concrete knowledge, a materialistic outlook in the study of nature and society. The conference stressed the need of thoroughly qualified lecturers recruited from the ranks of the Soviet scientists, technicians and engineers, who are able to understand contemporary problems. Immediate attention should be given to those districts where religion survives best. The conference stressed the fact that believers do not want to read atheistic periodicals, books and pamphlets which are too obviously aggressive, or dull and foolish. Anti-religious literature must be made attractive.

### *The Conference on Atheistic Propaganda*

Numerous papers were read at the conference. Soviet academician A. Oparin spoke on "The latest Data on the Origin of Life on the Earth." D. Biryukov discussed "The Doctrine of I. P. Pavlov—A Sharp Sword to Attack Religion." Prof. G. Platonov studied "The Struggle of Materialism and Idealism in Biology." Prof. N. Rosenthal discussed "The Origin and the Class Essence of Christianity," and "Orthodoxy, a Christian Variety," while L. Klimovich dwelt on "Contemporary Islam," and J. Kravtsev on "The Social and Genealogical Roots of Religion." The Scientific level of these lectures was very inconsistent. Some were purely scientific addresses, having very little to do with religion, while others were deplorably low-brow.

The most interesting part of the conference were reports on the state of anti-religious propaganda in the various republics of the Soviet Union. A good many of them were frankly pessimistic. Speakers deplored the indifference of the Soviet bureaucracy toward religious propaganda. The All-Union Ministry of Culture and the Ministry of Higher Education were particularly singled out. Comrad Markov of Stalingrad and Com. Tolchenui of North Caucasus complained of the indifference of members of the Party and of the Komsomol towards anti-religious propaganda. The latter is badly organized, particularly in the



schools. Some Communists think that anti-religious propaganda is useless because atheistic education will destroy religion in the Soviet Union in due course without any special propaganda. Comrades Yudikis (Vologda), Parno (Moldavia), Bondar (Ukraine), Tolchenui and others said that in Moldavia and Western Ukraine the influence of bourgeois ideology is still strong and the clergy and sectarians are very active. All the speakers deplored the absence of new cadres to take over anti-religious propaganda in universities and schools. Almost all veterans of the Militant Godless League of the thirties have abandoned anti-religious propaganda. Present propagandists are ignorant. They do not read religious books, particularly the new ones, and know nothing of the present church life.

Pryadko (Pavlodar) and Rimm (Leningrad) were the most pessimistic. No improvement on the godless front may be expected unless the Party takes a lively interest in the cause. Religious prejudices are strong not only among school children, but among teachers as well. Svyatosh (Karanganda) insisted that merely propaganda will not do away with believers. He advocated the individual approach. The success of the clergy depends precisely on this approach. Golovakha (Ukraine), Musabeev (Kazakhstan) and Diman (Latvia) described present methods of anti-religious propaganda. Addresses were also delivered by B. Vorontsov-Velyaminov on the "Latest Data on the Universe," and by J. Gubanov on "The Reasons of the Persistence of Religious Survival in the U.S.S.R." Mitin summed up the conference: "In our society a struggle is going on between the socialistic superstructure and the remnants of the old superstructure—survivals of the past which are still met among portions of the Soviet population." V. Snastin, of the Department of Propaganda of the Soviet Communist Party, was the last to lecture. The report on the conference was signed by F. Garkavenko and E. Yakovlev, well-known Communists.

### *Factors in the Weakening of Religion*

Soviet reviews are generally silent on the state of religion in the Soviet Union. Occasionally, however, they touch upon it. The second issue of *Sovietskaya Etnografiya* (Soviet Ethnography) for 1957 printed an interesting study by A. T. Zalessky "On the Relation of the Collectivized Peasants of White Russia towards Religion and

on the Growth of Atheism." The article is based on materials collected in memory P. Y. Ponomarenko of Zagalsk Soviet, district of Lyubansk province of Minsk. "For the success of scientific atheistic propaganda," Zalessky writes, "the knowledge of concrete circumstances in which people live is of the utmost importance. It is paramount to study the history and the socio-economic conditions in which a given population exists, as well as the character of religion professed therein, the degree of influence exercised by clergy, the real relationship of people towards religion, and the needed extent in spreading the atheistic outlooks. In the study of these conditions the Soviet ethnographers are called to play a great part. In explanation and objective interpretation of certain phenomena, the part of ethnographers is of the first importance. For instance, the real relationship towards religion of any particular inhabitants of a given village cannot be shown by any official statistics. This could be established only by the attentive ethnographic research." (p. 48)

Zalessky studied the religious views of the kolkhoz peasants in 1954-55. The kolkhoz in question is large, comprising six villages. While the majority of the peasants are Orthodox, there are also Catholics of the Latin Rite. The district, on the border of ancient Russia and medieval Poland, was alternately Russian and Polish. The population, originally Orthodox of the Byzantine Rite, was induced by the Poles to submit to the Holy See and become Uniate while the gentry turned Latin. When the Russians took over the district once more, Nicholas I dissolved the union and made the people Orthodox again, although some remained Catholics of the Latin Rite. According to Zalessky, these changes imposed from above made the people passive in matters of belief and rite. The population remained alien to the strong religious convictions of the Poles and the Ukrainians. Mixed marriages were common and people venerated Orthodox and Catholic images with equal devotion.

Uncertain in their belief, the local people represented an easy field for godless propaganda. Even before the last war Atheism spread extensively in the countryside. Several Orthodox and Catholic churches were closed on the demand of the parishioners themselves. Many people ceased to marry in the church and to baptize their children. A good many abandoned the practice of prayer, considering it useless. The last war changed the picture. The hardships and suffer-



ings of war, losses of those near and dear, the suspension of godless propaganda, etc., produced a religious revival, particularly among those who still retained their faith. People started to pray, buy ikons, marry in church and baptize their children. The Zagalsk district, center of the Soviet guerrilla warfare and strongly Bolshevik in sentiment, did not experience the striking religious revival which happened elsewhere; but it did not escape it altogether.

After the war, once anti-religious propaganda was resumed, atheism began to spread again. The author confesses that it is difficult to ascertain what goes on in the soul of peasants. Still, one can guess by external signs. Zalesky rightly says that prayer is the most important religious activity, possible everywhere and to everyone, needing no temples and no clergy. Once people cease to pray at home they are unlikely to go to church or to read the Sacred Scriptures. According to Zalesky, the overwhelming majority of the population neither pray at home nor teach their children to pray. They have no ikons and never cross themselves. In the village of Starosek only one house in sixty-two exhibits ikons. There are six villages in the kolkhoz; yet there is not a single house where an oil lamp burns before the ikons. The author admits, nevertheless, that in a nearby town mass-produced, cheap ikons are sold in the market and are eagerly bought. He also mentions that in many houses ikons are placed as inconspicuously as possible and are often actually hidden behind curtains or photographs of relatives. Except for Christmas and Easter, church festivals are hardly observed.

The nearest open church in Lyuban is thirty-five klms. from the kolkhoz. This church is crowded on Sunday. "We know," Zalesky writes, "that many anti-religious propagandists are confounded when they see some churches overcrowded on festivals. But they forget that only relatively a few churches are now open in White Russia. Every parish has become much larger than it used to be in the first years of collectivization. They forget that if Minsk Cathedral and some other city and central churches are overcrowded, it is not so everywhere." (p. 55) Zalesky quotes the case of a village of 400 houses where on Sunday, October 16, 1955, the church was closed because of the lack of a congregation. People observe Sunday by rest and recreation; but they neglect to go to church. They hardly ever go to confession or to Communion. Church mar-

riages are rare. Yet, practically all the children are baptized. A priest comes to baptize them once or twice a year. According to Zalesky, the baptism of children is merely a surviving superstition.

Although Atheism has survived the war and is strongly entrenched among some peasants, religious convictions are still widely held. Zalesky accuses the local Party organizations with neglect of anti-religious propaganda. They failed to create a public opinion which would proclaim religious survivals a sign of ignorance. Zalesky admits that the kolkhoz of Ponomarenko is one of those least touched by religion, while others are much more influenced by religion. The picture presented by Zalesky is familiar to anyone who has studied the de-Christianized districts of France, Italy, Portugal, Spain and Scandinavia. In those districts religious propaganda is fully allowed and even officially encouraged. It is astonishing how religion could survive even to the degree it has in the Kolkhoz of Ponomarenko after forty years of concentrated godless propaganda and outright persecution.

### *Siberia and the Ukraine*

From the Western border of the Soviet Union we may pass now to the great industrial city of Novosibirsky, the *de facto* capital of Soviet Siberia. Com. Nuikin published a thought-provoking article in *Komsomolskaya Pravda* Communist youth daily, on February 2, 1958. The article discusses festivals. A convention of the Communist youth in their palace in Novosibirsk, Nuikin says, had adjourned. It was attended by over 1,500 delegates. They came well dressed and gay. The magnificent halls were filled and the musical and theatrical programs were of first class. Yet it left no lasting impression on the youth. Everything is organized for delegates who come merely as spectators. People need festivals, breaks in their toil. They need rest and beauty. Church festivals are so well observed by everybody in Siberia for this very reason. There are crowns of flowers for Whitsunday, special food and colored eggs for Easter, Christmas trees for the Nativity of Christ. All such customs are so closely attached to the festivals which are observed. Again, the Church provides beautiful rites for baptism, marriage and Confirmation, while the Communists have nothing to offer in this respect. The young remain cold and the Komsomol festivals remain merely official functions.

Nuikin strongly recommends the introduction



of Communist rites, red "baptisms," rings at weddings, and so on. There is also a need to establish seasonal festivals to counteract the attraction of the church festivals. He praises the initiative of a kolkhoz which introduced a festival for the harvest. The first sheaf is crowned with flowers and people dance and sing around it.

In the Ukraine, as in Siberia, the Communist youth organization frequently fails to keep people in its bosom. *Komsomolskaya Pravda*, on February 12, 1957, complained of the widespread apostasy of the Communist youth members, particularly in the Ukraine and the Carpathian district. The same paper stated on March 31, 1957, that while in 1954 the Communist Committee Youth in the city of Brest expelled forty members for going to church, 138 were expelled for the same reason in 1956. *Molod Ukrainy* (Ukrainian Youth) called the attention of the political police, in its issue of April 24, 1957, to the misbehavior of two Communist youths, Michael Trembalyak of Baronovo Ternopol district, and the agronom Stephaniya Voronyuk, both of whom married in church after the usual registration of their marriage in the Soviet. The same paper on another occasion quoted a similar lapse of Gregory Savchenko of Kherson, who was one of the leaders of the Kherson Communist Youth. The Cuernigov, Khelnitsky and Nikolaev branches of the Communist Youth provided numerous offenders, running into the thousands.

### *A Godless Ritual*

What Nuikin advocated for Siberia *Radyanska Ukraina* (Soviet Ukraine) recommended for its constituents on February 5, 1957. It suggested the introduction of a special wedding rite copied from that of the Church. The paper suggested the reading of a portion of the *Communist Manifesto* of Karl Marx instead of the Gospel, and instead of the Epistle a portion from the treatise of Lenin, "*What is to be Done*." The recommendations of Nuikin and of *Radyanska Ukraina* are not new. Already twenty-five years ago rites of Communist "baptism," marriage and burial were introduced for those who wanted him. They were so ridiculous that they were soon forgotten and abandoned. A similar fate overtook efforts to introduce seasonal festivals. It is very doubtful if the new efforts will succeed where earlier ones failed. The French Revolution also tried to introduce special revolutionary festivals, including those of Reason, the Supreme Being, Freedom,

etc. All disappeared, leaving no trace except a few curious engravings in museums.

Archpriest Paul Statov and Mr. A. S. Buevsky, delegates of the Russian Patriarchate who visited Paris in May, 1958, stated that the Russian Orthodox Church in the Soviet Union now counts over 20,000 parishes divided among seventy dioceses. There are 35,000 clergy, eight seminaries and two theological faculties. Five thousand monks and nuns live in eighty monasteries. The church is maintained by the generosity of the faithful. (*Russkiya Novosti*, Paris, no. 674) Prof. Garkavenko, well-known Soviet atheist, admitted in Moscow on December 3, 1957, that the number of the members of the Russian Orthodox Church in the U.S.S.R. may be well over fifty million. (*La Documentation Catholique*, February 2, 1958). The proportion to the 205 million inhabitants in the Union is not so bad. Besides, there are many Catholics, Protestants, Jews, Moslems and Buddhists. Religion is still very far from being dead in the Soviet Union. On the contrary, there is every reason to believe that if the Soviet Government would allow religious groups in the Union the same amount of religious freedom as is permitted in Poland or Yugoslavia, a substantial number of conversions to the various religious bodies would take place.

The ideological crisis of the Communist Party torn between the "dogmatism" of the Stalinists and "revisionism" of Tito and Gomulka, is reflected in Soviet literature. The novel of V. C. Dudintsev, *Not By Bread Alone*, protested against Soviet bureaucracy, the oppression of the individual, etc. Boris Pasternak in his novel, *Dr. Zhivago*, which he could not publish in the Soviet Union but had printed abroad, openly defended the religious explanation of the meaning of life and the cosmos. He openly stated to the Moscow correspondent of *Die Zeit*: "I am not a Communist and I do not believe in dialectical materialism. I keep the Bible at my pillow." Pasternak is, probably, the greatest Soviet writer now living. There is something akin to Dostoevsky in him and he cannot be altogether disregarded.

### *Influence of Dostoevsky*

In the Soviet Union publication of books in defense or explanation of religion is impossible. Books on philosophy could be published only if they follow the Marxist line. People can learn about religion only from what they find in Russian literature. With the exception of Dostoevsky



no great Russian writer discussed religion in his novels or plays. For this reason, he has become an apostle for Christ in the Soviet Union. Dostoevsky (1821-81) himself was at one time an utopian Socialist and revolutionary. For his activities the Imperial Government sentenced him to death. The sentence was commuted to penal servitude in Siberia. Returning to Russia, Dostoevsky gradually came to the conclusion that neither the bourgeoisie nor the Socialist revolution could save the world, but only Christianity.

Dostoevsky expressed his views in his great novels, particularly *Crime and Punishment*, *The Idiot*, *The Possessed* and *The Brothers Karamazov*. For several years the Soviet publishing houses avoided the publication of those novels of Dostoevsky in which he attacked the coming Socialist revolution and asserted that the atheists inevitably become criminals. Only recently have all the novels of Dostoevsky been reprinted in Russia. They are widely read. Efforts are sometimes made to represent Dostoevsky as the champion of the proletariat against the capitalists, and to maintain silence about his religion.

The misrepresentation of Dostoevsky by V. Shklovsky in his *Notes On Dostoevsky*, published in Moscow in 1957, provoked a strong reply from V. Ermilov in the February issue of *The Communist*, important Party monthly. Following Lenin and Gorky, Ermilov recognized Dostoevsky as one of the greatest Russian geniuses. Ermilov

does not accept the opinion of Dostoevsky that only Christianity can save the world from its destruction by human selfishness and cruelty, but he condemns Shklovsky for deliberately misrepresenting Dostoevsky. The Marxists must not misrepresent Dostoevsky but reply to him adequately. Unable to give answer to their own revisionists, who are, after all, quite insignificant people, the Soviet Communists are hardly able to reply adequately to a man who is admittedly a great genius.

In Rotterdam, last May, I met a well-known Dutch university professor who had just returned home after a month's stay in Moscow for research. This professor visited the Soviet Union many times during the last twenty-five years. He speaks excellent Russian. He attended the Easter Liturgy in the Cathedral of Moscow, where the Patriarch pontificated. The crowds were so large that the usual procession around the church was impossible. The Communist Youth arranged a great ball on that night in their club at the Cathedral Square. When the Easter Lauds ended and the Russians began to kiss each other according to tradition, saying "Christ is Risen," the professor was astonished to see that in the enormous crowd in the square everybody, including the police, taxi-drivers, etc., began to greet each other in the approved fashion. Moreover, the young people, abandoning their dancing in the Communist hall, moved into the square and even into the Cathedral, joining the rest in the salutation: "Christ is Risen!"

## Canada's Distinguished Foreign Service School

WORLD-WIDE INFLUENCE OF THE ANTIGONISH MOVEMENT

Rev. Richard M. McKeon, S.J.—Syracuse, N. Y.

OUR TITLE, at first, may be misleading. I do not know of any separate school in Canada which confines its teaching to foreign service which is "the profession which proposes to achieve the promotion and protection of a nation's overseas interests arising from international relations." Yet certainly St. Francis Xavier University, Antigonish, Nova Scotia, has a clear right to this title by reason of its accomplishments in foreign lands.

This university has acted not from a narrow, nationalistic viewpoint, but from the universal aspect of the Christian apostolic spirit. Diplomatic history and practice may not be a required subject there. But more important at this time of world crisis is the program which the university offers to students from distant climes and what it gives through its ambassadors of good will.

Indeed, there is something magnificent in the fact that St. Francis Xavier University through



its extension department has extended its constructive influence to many parts of the world. For the university is not wealthy by any means. It is severely handicapped in its work at home and abroad by lack of funds. Nevertheless, it has accomplished things which the greater and richer universities in the United States have never dreamt of or dared.

### *Point Four Program and Cooperatives*

It is well to note that the Point Four Program under the direction of the Technical Cooperation Administration has merited the gratitude of the people of many lands where it has been functioning. Its policy is "to aid the efforts of the people of economically underdeveloped areas to develop their resources and improve their working and living conditions by encouraging the exchange of technical knowledge and skills. . . . Many millions of dollars have been spent in worthwhile projects, and high praise should fall upon those who have administered its multiple operations.

Yet I believe that a better job would have been done in many instances had the Antigonish Movement been adopted as one of its plans of action. On my visit to Antigonish in 1955, I recall that Dr. M. M. Coady, former director of the extension department, ardently regretted that this had not come to pass. He claimed it would have saved the Point Four people a great deal of trouble and afforded them the successful experience of over twenty years in helping others to help themselves.

What is the Antigonish Movement? It is a positive program of social reform based on the foundation of brotherly love. The program embraces six fundamental principles: the recognition of the primacy of the individual; social reform must come through education; education must begin with the economic; education must be through group action; effective social reform involves fundamental changes in social and economic institutions; the ultimate objective is a full and abundant life for everyone in the community.

This cooperative movement has received the enthusiastic endorsement of leaders of all faiths. It brings forth a spirit of self-sacrifice and teamwork. It makes one forget about lip-service to Democracy and enables the individual to develop a sense of responsibility, of self-respect and reliance, which will be profitable both for himself and for society. Cooperation gives to many a

voice in matters of economic interest and creates a realization of strength and mutual aid.

No cooperative movement, however, will succeed unless the members are thoroughly instructed in the fundamental principles. This calls for intelligent leadership which the Antigonish Movement has produced. Here is a source of inspiration and enlightenment for those who seek to combat poverty and despair in their own communities.

But it is false to look upon the movement as a merely economic one. The social values are equally important. In a report from Antigonish we read: "One of the chief values of the cooperative movement lies in the opportunity it gives the average citizen to function as a conscious agent in shaping his economic life and welfare. He works with others for a common and mutual good. Day by day he learns that by cooperating with others he serves himself best. He respects leadership because he sees how it must develop. He acquires a stature as a citizen in political and economic relations with his fellow man."

Accordingly, what has been done in foreign lands by St. Francis Xavier University in the light of very limited circumstances merits the highest acclaim. Using the scant material at my disposal, I shall now present a summary of apostolic social action which, let me boldly state, puts our greater Catholic universities to shame. Any influence of the Antigonish Movement beyond the Maritimes might justly be considered as action in the field afar. But, though thousands of miles are involved and a host of projects and people are concerned, I omit reference to the tremendous good which the Movement has accomplished throughout Canada and the United States.

### *Far-Flung Influence*

India is a long way around the world from Nova Scotia. Its social and economic problems are gigantic. Yet the Antigonish Movement has already done a great share to remedy the situation. In 1953 Dr. M. J. MacKinnon, the present director of the extension department, was a member of a mission which made a special study of the fisheries of Ceylon. He was responsible for many recommendations. One immediate result was the appointment of Augustus MacDonald, a product of Antigonish, to be the Cooperative Fisheries Officer of the Canadian Colombo Plan. The Ceylon government was so impressed with his work and character that he was asked to remain



He set up many extension branches where men are trained to teach their fellow-fishermen the "know-how" of the Antigonish Movement.

An urgent request was received from a firm of New York engineers and architects for a co-operative specialist to work in the United Provinces. An extensive community development project was under way. Andrew Braid, a graduate and a man well-versed in cooperatives, was approved, and since then he has done excellent work in Lucknow.

In the fall of 1953 a seven weeks course, the fourth offered since 1952, was given to officials from Pakistan and a teacher from Formosa. This course is sponsored in cooperation with the authorities of the Canadian Colombo Plan and the United Nations. Members of a special mission from India visited the university in December, 1953. These officials were the Secretary of the Ministry of Food and Agriculture, Central Government, New Delhi; the Registrar of Cooperatives, Bhopal State; the Registrar of Cooperatives, United Provinces.

Several priests from South India, East Pakistan, and Bombay have made studies at Antigonish. A young layman from Travancore-Cochin State, South India, received his degree in 1957. During 1955 courses from six weeks to three months were offered in the cooperative field. Students from Burma, Indonesia, and Pakistan, mostly government officials, were sponsored by the Colombo Plan and other international agencies.

In the fall of 1956 three cooperative officials from the Federated Malay States attended special classes. Likewise, Rev. John R. Wayling, a United Church missionary from India and a specialist in cottage industry, and Father Joseph Fernando were fellow-students. Father Fernando, who works in a Ceylon fishing village, was studying techniques for the education and organization of fishermen in the Archdiocese of Colombo. Rev. Dr. Simon Kottoor, who comes from Kottayam, South India, has received his master's degree in economics at the university. He is secretary for social work in his diocese. He received his doctorate in theology at the Urban College, Rome.

In 1957 A. F. Laidlow, a faculty member, was appointed by the Indian Central Government to direct the second five-year development plan concerned with cooperatives. Mr. Laidlow has established an office in Kerala where he will seek to train 20,000 Indians in the Antigonish Movement.

The Antigonish Movement has come to Africa. In Ghana under the direction of Father MacNulty, a White Father, a credit union has been established among people, almost illiterate, with excellent results. A cooperative corn mill has relieved the drudgery of hammering out the corn. A buying club now enables the people to buy in bulk and thus to offset the exploitation of the traders.

The success of this credit union and several new ones has won the interest of the Prime Minister, Kwame Nkrumah, and protective credit union legislation should soon come to pass. Meanwhile, Rev. Peter Poriku, a native priest of the Tamale Diocese, has come to Antigonish for a year of study. An unique experience is narrated about the Ghana credit union when a member borrowed enough to settle his marriage dowry three years overdue and causing plenty of trouble.

### *An Authoritative Phrase and a Household Word*

What has merited singular mention and praise among social-minded groups in Mexico, Central America and South America? The Antigonish Movement. In the Caribbean area the fine reputation of Antigonish has made it an authoritative phrase among officials and a household word among those who have been benefited from its application. In 1947 the Antigonish Movement was discussed at the Caribbean Social Action Congress held at Ciudad Trujillo in the Dominican Republic.

Rightly are the authorities at St. Francis Xavier very proud of the excellent cooperative work being done in Dominica, West Indian Federation. In 1953 two Belgian nuns came from there to study at the university. Shortly after their return eleven credit unions and cooperatives were established among the poorer people. Adult education was started to show how they could help themselves and be freed from poverty and insecurity. The complete story of what these brave women have accomplished is still waiting to be told.

Douglas Hyde, writing in *Hibernia*, August, 1955, gives a brief picture of Mother Alice and her work. On the topic of credit unions she is quoted: "Credit unions are important tools to help people solve their own money problems. Encouragement of thrift and providing a source of credit at reasonable interest rates are not the sole objectives. The raising of living standards is not,



in the last analysis, just a question of production and distribution. It is also a question of the development of the human being into richer personality. Behind the business of these credit unions is a spirit of self-help and mutual aid, a spirit of brotherly love, a deepening of the common brotherhood in the Mystical Body of Christ in which we are all members."

In February, 1955, Father George Topshee, director of urban education at the university, came to Dominica to give a short course to the officials of the credit unions and cooperatives. Knowing the zeal and enthusiasm of this priest, I am certain that he inspired his audience to greater things in the social order. In particular he gave new hope to the fishermen by showing how the fishermen of Nova Scotia had improved their lot. The good example of Dominica is spreading to other islands. Father Topshee had come to the island after taking an active part in the Inter-American Catholic Social Action Confederation meeting at Cuernavaca, Mexico.

Puerto Rico for many years has been striving to improve its economic and social life and thus to stop the great flow of its people to the United States. An important part of its program is to extend the cooperative movement. In this respect Antigonish has given great aid. Father Joseph A. MacDonald has visited Puerto Rico several times to guide the leaders in adult education work.

In a brochure, *Cooperation in Puerto Rico*, we find the following tribute from its author, Hector Zayas, manager of the Puerto Rico Bank for Cooperatives: "In 1945 an outstanding event took place in the development of the cooperative movement in Puerto Rico. The University of Puerto Rico, for its summer session of that year, had as visiting professor, the Reverend Joseph A. MacDonald of St. Francis Xavier University, Antigonish, Nova Scotia. Professor MacDonald came to offer a course in the techniques of adult education and the philosophy of cooperation. With his coming to Puerto Rico the true philosophy of cooperation was definitely established and development really started."

### *A Sane and Sober Leadership*

Consequently the Legislature appointed a commission to visit Antigonish and to study the movement. On its return the government acted on its many recommendations. Adult education got under way. One example of positive action was

the growth of credit unions from none to eighty-five with a membership of 33,000 by 1955. Other developments along cooperative lines have been made in housing, production and consumption. In October, 1955, the Honorable Colon Torres was appointed Minister of Cooperation with cabinet rank. He has been a devoted student of the Antigonish Movement for many years.

In sincere recognition of the very great influence of Antigonish in Trinidad we quote the following tribute from its leaders in adult education: "The pattern unfolding in our Island under the tremendous impact of the ideas of Antigonish reveals a sane and sober leadership emerging from the ranks, knots of men rousing themselves to a proper sense of their true worth and human dignity and resolved to provide themselves with a measure of ownership and economic independence and thus to exercise some control over their destinies."

In 1949 Alexander F. Laidlow, at that time assistant director of the extension department, presented a factual outline of the Antigonish Movement at the meeting of the FAO of the United Nations at Turrialba, Costa Rica. This inspiring report, revised in 1955, has been widely distributed.

Among recent students was District Commissioner Lawrence Thompson, British Guiana, who specialized in community development techniques with a view to adopting them on his return. He was sponsored by the U. S. International Cooperation Administration. Father T. P. Davy, O.P., has been working toward a degree in social leadership. He will return to Trinidad where he has worked as a missionary for eight years.

In 1956 Father Peter A. Nearing went to Brazil at the request of the National Secretary for Social Action and the National Center of Cooperative Studies. He spent several months lecturing on the philosophy of the Antigonish Movement.

A priest from Chili, Father Humberto Munoz, made a deep study of the techniques of social action. On his return he will have plenty of opportunity to apply them.

The International Catholic Conference on Rural Life was held in Panama in 1956. Bishop John H. MacDonald of Antigonish was a principal speaker. Part of his message emphasized the need of cooperatives: "It remains for me to add that the cooperative movement, wisely built on a Christian foundation, and motivated by Christian principles and ideals, is not only good for people, but the



encouragement of this movement by priests is good for the Church. Throughout the Christian era it has always been good for the Church when her priests showed their concern for the people's material problems.

"The Church's work is not to be confined to the sanctuary; it must reach out onto the highways and byways of life for God's glory, for the sake of immortal souls, and for the building of a truly Christian civilization."

The late Bishop Joseph H. Schlarmann of Peoria had visited Mexico and studied social and economic conditions. He then wrote his masterful history *Mexico—Land of Volcanoes*, (Bruce, 1950). During my visit there in 1957 this book was frequently called to my attention as most authoritative. The Bishop loved Mexico and wished her well. No wonder, then, as a solution to many of her problems does he devote a full chapter to "The Theory of the Antigonish Way to Economic Independence." I have no information at hand concerning cooperatives in Mexico. I do know that a zealous priest, Father M. Velasquez, and a leader in social action, studied at Antigonish in 1951.

Of significant attention is the recent establishment of a house of studies of the Scarboro Foreign Missions Society at Antigonish. It will accommodate members going to the university for social studies. With missions in Japan, the Philippines and Latin America it is evident that these priests, trained in the Antigonish Movement, will further the winning of souls by the application of Christian social principles among underprivileged people. The house also graciously offers accomo-

dation for other missionary priests in social studies. The new superior, Father John McIver, spent eight years in the Dominican Republic where he established many credit unions and producer and consumer cooperatives.

### *A Project for Foundations*

Certainly Canada may well be proud of this special foreign service school. The reputation of St. Francis Xavier University and the Antigonish Movement has prompted many priests in distant lands to seek free tuition and board. But with limited resources it is simply impossible to give help to all. Accordingly worthy of high praise but more so of imitation by other organizations is the recent donation of \$10,000 by the Knights of Columbus to help priests and religious from missionary lands to live and study at Antigonish. Thus far priests from India, Ceylon, Korea and Puerto Rico have been aided. No better project for the rich foundations in the United States could be sponsored than the Antigonish Movement.

The Holy See is well-informed about the great apostolic influence of the university and on three occasions has highly commended it. For many years it has anticipated in constructive action the words of Pope Pius XII, spoken in April, 1958: "The unequal distribution of the gifts and wealth of nature imposes upon men the moral obligation to help each other, each one according to the enlightenment and strength he has received. The proportions of this obligation ceaselessly increase with the gradual expansion of the power of the social or national groups."

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## Warder's Review

### *Business by Credit Card*

LATE LAST YEAR the president of a large financial firm predicted that there would be a rise of more than \$3 billion in installment credit during 1959. He cited as the reason for the increase in consumer installment credit the fact that most families consider credit as the "normal" way to buy durable articles, particularly automobiles. It is estimated that installment credit this year will reach \$42½ billion, an increase of a half-billion, over the 1957 figure which was the record up to this time.

While purchasing on various credit plans concerns principally durable goods, it is extending to virtually all areas of business. There is a growing use of credit cards, particularly by people who travel. Certain evils which are bound to result from the unwise use of credit seem to happen more readily from the use of credit cards than from other systems normally employed. Thus we learn from the January issue of *The Credit Union Bridge* that proprietors of various business are having their troubles in collecting indebtedness contracted by people carrying credit cards.



Restaurant proprietors in the state of Washington recently announced that they intend to add a five per cent charge to bills of diners paying through the card system. A day or two later, the Wisconsin Restaurant Association made a similar announcement. Association executives explained that the credit card companies charge them seven per cent for collecting bills from card holders. They add a pessimistic forecast: credit card companies are having a hard time with people who hold credit cards but do not pay their bills. This factor is raising the cost of credit card operations. The question is: Who pays these costs? Either the honest credit card holders, or the general public.

In California there were complaints from retailers in towns where the Bank of America is testing its shopping cards. This banking organization has issued cards to "selected risks" entitling them to charge purchases in all local retail outlets. The important consideration in this transaction is the fact that the bank charges the retailers seven per cent for handling these charges, then charges the card-holders one per cent per month on their unpaid balances.

The *Bridge* asks the question which every sane person should be asking: How far can the credit card trend go? The automobile industry reached the end of the credit road in 1955, when new car loans were extended to the thirty-six-month limit. It is significant that the automobile industry has never recovered the buoyancy which it lost at that time. It may safely be conjectured that other kinds of business will discover their own limits as they liberalize credit and permit bad risks. There is always a point at which credit becomes too expensive—for the borrower and for the community. When used wisely, credit raises the standard of living. When used unwisely, it simply raises the cost of living. To be beneficial, certain rules and restrictions must guide those who purchase items on a credit plan. The *Credit Union Bridge* gives several rules which we believe should become guideposts for the general purchasing public.

1. Normally a prudent buyer does not use credit for small purchases. It is well said that when small purchases cannot be bought out of a person's income, there is something wrong in his or the family's financial planning.

2. It is not good business to borrow money at different places. Indiscriminate borrowing and

installment buying can lead to utter confusion. One month's illness or layoff can spell disaster when a person has a dozen creditors to satisfy.

3. A person who must borrow should not defer saving until the day when he has paid off his debts. He saves even while paying his debts. It is never easy to start saving; but saving becomes easy when the habit has been formed.

4. It is wise never to borrow too much nor to try to save too much. Good economics demands realism. Both in borrowing and in saving we should try to avoid imposing economic pressures upon ourselves.

Provident people recognize that the credit union is the ideal institution for thrift and borrowing which helps its members maintain a wholesome balance and a proper perspective in reference to that important economic factor called credit. It can be generally recommended that, instead of purchasing items on a deferred payment plan, people without cash should borrow the necessary funds from a credit union, preferably from a parish credit union. It pays to buy for cash. All retail houses either include a carrying charge in the price of their commodities, or else they add an interest rate for deferred payments. In either case, the purchaser unable to pay cash profits by acquiring the necessary money through a credit union loan.

### *Anti-American Propaganda*

IF THE AVERAGE AMERICAN citizen is completely bewildered in his efforts to maintain a wholesome loyalty towards his country, the blame must be assumed in large measure by those in charge of our media of communication. Anent this state of affairs the *Catholic Herald Citizen* of January 10 has this to say:

"There have been many written and verbal complaints about the anti-American propaganda shown on American screens—pictures swearing the armed forces on the one hand, and pictures smearing our present friends and allies, the Germans and the Japanese, on the other hand. Some of these pictures are old runs of postwar stories when war's embers were still afire. Others are new, but they play on the old hates and atrocities of the war.

"*The Young Lions* and the *Naked and the Dead* are among those pictures which characterize me-



of the armed forces and their officers. Two others, *The Devil's General* and *The Camp On Blood Island*, rehash atrocities in German and Japanese prisoners of war camps. In contrast, there is the *Beast of Budapest* dealing with the 1956 Hungarian uprising, and showing only atrocities committed by the Hungarian Secret Police. The picture ends before the Soviet intervention began."

Two questions come to mind relative to the showing of such anti-American propaganda pictures: What purpose do they serve? Who is really responsible for their showing? Obscenity on the screen is often defended on the plea that it represents good art. What subterfuge, we wonder, can be claimed by those who, for reasons we find it impossible to discern, are so bent on subverting this Land of freedom to the meanest despotism that world has ever known.

### *Should We Withdraw Recognition of Soviet Russia?*

IT IS MORE THAN twenty-five years since the United States has accorded diplomatic recognition to the Soviet Union. How Russia has abused this recognition is disclosed in a late report of the House Un-American Activities Committee which constitutes the substance of a news release from the Cardinal Mindszenty Foundation dated February 10. The report, entitled "Patterns of Communist Espionage," shows how Communist embassies, consulates, UN delegations, trade and cultural exchanges are fronts for international Red spy rings.

The U.S.S.R. has 442 Soviet citizens with official diplomatic covers in the United States who can be used for espionage. This is more than five times the number of U. S. citizens serving with the U. S. embassy in Moscow. Whereas the United States hires its servants in Moscow, Soviet diplomats import all their maids, chauffeurs, cooks, etc., and they are all part of the Soviet espionage apparatus.

Diplomatic recognition is essential to Communist subversion. The Communist espionage apparatus needs the diplomatic immunity of its embassies and consulates to organize its spy system and control its agents. It needs the unbroken seal of the diplomatic pouch to transmit orders to its spies and couriers, and to receive back their

reports and microfilmed documents. Withdrawal of recognition from the U.S.S.R. would cut the lifeline of Communist espionage and propaganda.

Colonel Otto Biheler is a classic case of how diplomatic recognition of the Reds can betray us. As an attache of the Communist Czechoslovakian embassy in Washington, D. C., he used the sealed diplomatic pouch to transmit to his Red bosses not only top-secret military and atomic information, but jet propulsion materials, the secret electronic tubes used in proximity fuses, and geiger meters for detection of atomic materials.

We are told that our diplomatic missions in Communist countries serve as valuable "listening posts." "Patterns of Communist Espionage" shows conclusively which side is doing the listening:

1. Every servant, employee and interpreter of U. S. embassies and U. S. personnel in Communist countries must be selected and registered by the Soviet secret police. The U. S. embassy in Moscow employs ninety MVD-registered employees. In nearly all our embassies behind the iron curtain, there are more Communist-certified employees than there are U. S. personnel.

2. The embassy and the personal living quarters of Americans are bugged and their telephones tapped. One Western attache found eight microphones in his three-room apartment. American diplomats discovered a microphone had been hidden for years only a few feet from where our Ambassador-to-Moscow, Joseph E. Davies, dictated his top-secret reports to Washington. In the American legation in Budapest, a microphone was discovered in the fireplace of Cardinal Mindszenty's room connected to a wire recorder on the legation roof.

3. U. S. diplomatic personnel are trailed by the Soviet secret police when they leave their homes or offices. Lt. Gen. Arthur Trudeau has testified that the MVD systematically weaves a web of bribes, blackmail, sex, alcohol and narcotics to entrap our diplomats abroad.

As long as Soviet embassies and consulates in America operate as covers for espionage, subversion and propaganda, and U. S. diplomats behind the iron curtain have microphones hidden even in their bedrooms, diplomatic recognition is a one-way street. There is a growing grassroots demand that the United States treat Soviet Russia as the moral outlaw she is.



# THE SOCIAL APOSTOLATE

Theory ——— Procedure ——— Action

## *Report on the POAU*

THE ELEVENTH NATIONAL Conference "on Church and State," under the sponsorship of Protestants and Other Americans United for Separation of Church and State, was held in St. Louis, Mo., on Monday and Tuesday, February 9 and 10. Newswise, the conference ran a very poor second to St. Louis' worst tornado in thirty-two years which happened to pay its devastating visit to the convention city during the night separating the two days the conference was in session.

Perhaps the tornado was not the only factor which caused the POAU meeting to rate inferior publicity in the daily press. For one thing, as the *St. Louis Review* observed, many big name speakers usually associated with POAU were missing from the program. Also, there is evidence that these national conferences may be losing some of their appeal. Whereas a local St. Louis POAU meeting five years ago attracted some 5,000 delegates, this year's national conference drew only 1,600. The modest attendance plus the absence of certain prominent personages identified with the movement and a reported moderation in mud-slinging may have all contributed to what the *St. Louis Review* termed a "quiet session," and may, in part, explain the secular press' moderated interest in the conference this year.

On the other hand, it would seem to us inadvisable to stress the "quiet" nature of the St. Louis conference. Reading notes compiled by a person who was present at every session, we find no tangible evidence of any softening in that opposition to the Catholic Church which seems to be the very soul of POAU. Speaker after speaker at the St. Louis meeting renewed old issues, discussed current bones of contention and conjured up future fears with a zest which at times bordered on fanaticism. The charges made against the Catholic Church, particularly the American Hierarchy and the Society of Jesus, were as monstrous as ever. The speakers who showed any moderation in their assaults on the Church were certainly few in number.

Organized in 1947 to maintain a complete separation of Church and State as provided in the First Amendment of the U. S. Constitution, the POAU claims as its mission the thwarting of any effort or design toward an establishment of religion or a religious monopoly, particularly in education. Actually, the organization is bitterly and exclusively anti-Catholic and takes its place in history as the twentieth century counterpart of the Know Nothing Party which flourished a hundred years ago. Adherents are won by charges that the Catholic Church seeks to undermine our public school system, dominate our national life, subject our nation to the dictates of the Pope and restrict and suppress Protestantism. The Catholic Hierarchy is said to be under orders from the Vatican to make America Catholic with the certain prospect of the return of the Inquisition, once Catholics will have achieved a commanding majority over their Protestant countrymen.

There is no doubt but that the growth of the Catholic Church in the U. S. in recent decades is the occasion of the frenzied fears engendered by POAU. A Catholic preponderance must mean the loss of freedom to all other religious groups. Once Catholic influence in our legislatures and in the judiciary become strong enough, laws and decisions favorable to Catholicism and prejudicial to all other religions will become the order in our land. Spain and Ireland are given as instances of Catholic intolerance. To buttress these fears actual incidents, such as Catholic efforts toward an equitable share in tax monies for school bus transportation, are cited and the Catholics' motives so twisted as to make the POAU bogey man seem a reality. Leading spokesman of the organization are adept at quoting out of context, creating sham issues, imputing wrong motives and uttering catchy half-truths. Uncritical followers who may have been nurtured on bigotry from their childhood are an easy prey for such skillful manipulators of facts and issues.

When Anastas Mikoyan, Soviet Deputy Premier, recently visited our shores, he made a poorly disguised effort to create a division between Amer-



ican business and our government. This is an old tactic. It was employed by Absalom when he sought to undermine King David, his father, and usurp the throne of ancient Israel. It is also employed by POAU. Speakers are heard to express the belief that the Catholic laity are so dominated by the Hierarchy that many silently are in accord with the policies of POAU. This is but a thinly veiled effort to divide the sheep from their shepherds. Such a play for support from the Catholic laity holds slim promise of any success. In fact, it is hard to believe that POAU prophets themselves have much hope of achieving a split in the Church in the U. S. If Catholicism betrayed such a weakness, it would not loom as the formidable "threat to American freedom" POAU believes it to be.

Another point to note is the close alliance between POAU and Scottish Rite Masonry. More than half the meetings of the St. Louis conference were held in the Scottish Rite Cathedral. The support of POAU by this branch of Masonry was alluded to by William B. Massey when he introduced the speaker at the luncheon on Tuesday. He mentioned two appropriations in favor of POAU: \$50,000 in one instance, and \$32,000 in another. He laughed in apparent embarrassment when cautioned that this information was not even published in *The New Age*. Mr. Massey emphasized that the Scottish Rite was solidly behind POAU.

It would be a grave injustice to many Protestants to suppose even for a moment that POAU is representative of all or even a majority of our separated brethren. Not only individuals but entire denominations take quite a dim view of the policies and tactics of POAU. The Lutherans, particularly those of the Missouri Synod, are characterized by a solid conservatism which makes a movement like POAU quite alien to their mentality. It was something of a surprise, therefore, to see the name of a Lutheran minister, Dr. Oswald, C. J. Hoffman, on the program of the St. Louis conference. Yet Dr. Hoffman's address, delivered on Monday afternoon, indicated that he was less than heart and soul in favor of the whole POAU philosophy.

Speaking on the theme, "A Look at Church-State Separation," Dr. Hoffman found it advisable to explain the reasons which prompted him to become a member of POAU: He believes that the Catholic Church seeks control of all areas

of the nation's life; that Catholicism is completely alien to the American ideal, and that any attempt of Catholics to adapt their teachings to American tradition, or vice versa, can only result in a distortion of the latter.

In the course of his address, which our observer found to contrast with other addresses in its rational tone, Dr. Hoffman acknowledged that he did not always agree with POAU, especially on the subject of education. He defended the right of parents to send their children to the school of their choice. His two sons are in private schools, one of which is in its 206th year of existence—thus antedating our public school system which POAU identified as the American system of education. On the subject of auxiliary services to school children, such as bus transportation, school lunches, etc., Dr. Hoffman took a stand that was at variance with that of POAU. Neither did it coincide with the Catholic position. He found no danger to separation of Church and State in providing these services from tax funds. He stated his position thus: Schools do not have the right to demand these services but to accept them. Catholics, of course, maintain that the services are rendered to the children as citizens and not to the schools. Hence the principle of separation of Church and State is irrelevant here.

Another address deserving of at least brief comment was that delivered by Dr. Dick Houston Hall on Monday night. Dr. Hall read lengthy passages from correspondence which passed between himself and Archbishop Gerald P. O'Hara, formerly Bishop of Savannah, in 1956 and 1957. The speaker's central theme was the difference between the Catholic concept of religious liberty and that championed by POAU and, he believed, by most Protestants. Like other speakers at the conference, Dr. Hall took strong exception to the Catholic Church's contention that it was one true religion established by Christ. He could not see how Catholics could enjoy freedom of conscience under such a belief.

At the concluding session on Tuesday night, Mrs. Vashti McCollum was introduced to the assembly. She took advantage of the opportunity to warn the delegates that the U. S. Supreme Court is known to change its mind and reverse itself on previous decisions.

The confidence closed on a rather dignified note. Bishop Eugene M. Frank, speaking on "A



Free Church and a Free State," did not once mention the Catholic Church, although he left no doubt as to the subject of his remarks when he stated that a religion with a pope is a threat to freedom and that America is under attack by two enemies, one of which is a religion which says that if you do not accept my salvation you will be condemned.

The POAU convened last year in Los Angeles. On that occasion the important topic of discussion was the Fordham University Lincoln Square project now under construction. Mr. C. Stanley Lowell, associate POAU director, in an impromptu address, referred to the Fordham case as an instance where the Jesuits had acquired a choice land site at public expense. A similar case confronted the St. Louis conference and was discussed by Victor B. Harris, head of the St. Louis Chapter of POAU. In a large urban redevelopment project, St. Louis University is to acquire some of a blighted residential district for an extension of its campus. Mr. Harris called the transaction "illegal" because the university was not a public institution, and was under foreign control. He proposed in lieu of the St. Louis University grant the establishment of a tuition-free, secular city college.

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By way of a postscript to this brief report we acknowledged our indebtedness to a young Catholic layman who furnished us with copious notes taken at the POAU conference. He attended the conference as a representative of the American Freedoms Council, an organization of Catholic laymen recently formed to promote and protect civil rights, and to explain and defend the teachings of the Catholic Church when and where they are misrepresented or challenged. Specifically the Freedoms Council is presently concerned with refuting the charges made against the Church by POAU and similar groups. The organization hopes to set up local chapters in cities across the nation.

The Freedoms Council representative at the St. Louis POAU conference not only took in all the lectures but spoke freely with the delegates between sessions. He succeeded in placing among the literature displayed appropriate pamphlets stating the Catholic position on education and other controverted subjects. In the offering envelope received at both evening sessions he in-

cluded a copy of Will Herberg's *Justice for Religious Schools*.

According to our correspondent, the leaders of POAU are a bigoted lot. Not so the rank and file members. They are sincerely and genuinely fearful of the growth of the Catholic Church in America. They regard the Catholic laity generally as a group without initiative who blindly follow the lead of the Hierarchy. Rank and file members of POAU do not trust the Catholic Hierarchy and hence pay little or no attention to their statements.

Here, obviously, is a wonderful opportunity for apostolic lay action. Charges against the Church, however, groundless or bizarre, must be answered. The answers are more effective when they come from informed laymen because the people for whom they are intended have been taught to ignore the statements of Bishops and priests. It need hardly be stated here that charity is the soul of true apologetics. We cannot combat ignorance and bigotry by more bigotry. Further, to be effective in their defense of the Church's position, Catholics must at all times strive to live as exemplary citizens of this great Republic. Thus far we have an enviable record of loyalty to our country. May that record be ever maintained! The words of Pope Pius XII, quoted by our correspondent at the conclusion of his report, are most apposite:

"It is a disgrace to see our Christians surpassed in energy of spirit by the enemies of God. And in so-called pluralistic societies, for a Christian to cease to assert the claims of Christ and the Creator simply because he is afraid of antagonizing peoples already 'ill-disposed' toward us, is to surrender to the confusion of agnosticism."

V. T. S.

When the out-and-out secularist pays his tax money, he gets exactly the kind of school his ideology calls for—one from which God and mention of God are entirely excluded. On the other hand, the believing Catholic, Protestant or Jew is unable to obtain for his tax money a school that will present his religious point of view. Thus secularists in our country are becoming "a new privileged class."

So declared Msgr. Carl J. Ryan, Cincinnati Archdiocesan Superintendent of Schools, in a recent address at the Sheraton Gibon Hotel in that city.



# SOCIAL REVIEW

## *Resurgent Africa*

CHANGES OF FAR-REACHING consequence are taking place in Africa today. Some of these changes are noted in the December, 1958, issue of *Social Action*, monthly review published by the Indian Institute of Social Order in Bombay, India. The author of the piece on Africa, A. L. Lallemant, begins by observing that it is often said that Africa is a poor country. But would it not be more correct to say it is a new country, scarcely explored by prospectors and savants? Its economic resources are unsuspected by most people. Yet it yields about eighty per cent of the world's crop of palm nuts and palm oil, some sixty per cent of the world's supply in cocoa, some fifty per cent of the sisal fibre, eighty per cent of cobalt, sixty per cent of gold production, nearly the diamond monopoly, without mentioning its world contribution in millets, antimony, copper, manganese, uranium, etc., and the oil fields recently discovered and exploited in the Sahara.

In general, one must note that in spite of the rapid development of African economy, the African's standard of living has deteriorated. The cost of living has gone up sharply from 1948 to 1954, the percentage increase being fifty in the Belgian Congo, fifty in the British territories and some sixty-six in the French colonies. Wages and salaries did not follow this increase, and real remunerations for labor are below their pre-war levels. Hence the African worker who is developing consciousness feels handicapped and frustrated. He complains that the real cost of living is above what is officially quoted, and that even the official quotations are artificially manipulated. In any case he rightly argues that wages and salaries should be on an equal basis and show no difference between the autochthonous worker and the foreigner; for equal work, an equal wage.

The economic conditions are allied to a social problem which is critical in the African world. African society for the last eighty years or so has been passing from an agricultural economy to a mixed economy in which industry is gaining the upper hand, and in which agriculture itself is more and more concentrated on industrial crops. This evolution is drawing the laboring classes into the industrial and the commercial centres. The African, especially the Negro, is thus emigrating from his particular milieu which was ruled

by strict custom and tradition to new centers in which his already toned down personality is immersed into amorphous groups. Accustomed as he was to live, think and feel in his native group, the Negro feels at a loss and is readily the victim of any type of messianism which would hold out promises of new leaders and a new paradise. The Negro mentality, we are told, nurses a strong remembrance of a common origin and race which in the past fostered an inferiority complex, but at present provokes a community of grievances, resentment and revenge. The Negro has also a weakness for secret and sacred associations in which ritual and mystery nurse his sense of brotherhood and ambition. He keeps as well the hope of a more or less vague "golden age" which is to witness Negro dominance and abundance. In short the Negro, and in general the African, has changed his attitude towards the white man; from docile he has become impatient, from trustful diffident. He has grown self-conscious; in many cases he gives vent to his resentment and indulges in explosive assertions of his origin, race and rights. This development is quite normal and calls for psychological awareness and sympathy.

The focus of this self-consciousness is political autonomy. Ethiopia, Liberia, Lybia, Nigeria, Togoland and Ghana have reached sovereignty. Ruanda-Urundi and the Cameroun claim it for the near future. As revealed in the manifesto, *African Conscience*, the African people stress their claim and their right to independence, not necessarily against Europe but certainly independently of Europe. In short, rapid economic expansion, overthrow of ancestral customs and traditions, awareness of the birth-right to self-disposal have created in Africa a turmoil of impulses, passions and expectations which may lead to chaos or to serene liberation.

As was to be expected, Communist agents were not slow in trying their hand at directing such a social upheaval towards their goal of universal domination. From 1927 the plans of conquest were published and the program framed; the class struggle was to be organized and carried on in Africa with systematic determination. Everywhere strike committees, trade-union committees, racial and class consciousness were to be fostered; well-trained and reliable agents to rouse and direct colonial youth groups in Africa and in Europe;



the armed forces to be worked upon and detached from their imperialist officers; the League against Colonial Oppression to be organized and spread the world over.

In spite of the Red efforts, there remain steady blocks of resistance, particularly the Islamic bloc and the Christian communities which have witnessed an extraordinary expansion in the last twenty-five years. It should moreover always be kept in mind that in many cases what is labeled as Communist either by private agencies or by governments is nothing but the outburst of the growing self-consciousness of an Africa which is still poor, ignorant and impatient. The resurgence of Negro Africa is a modern phenomenon which calls for sympathy and assistance from all who are broadminded enough to rejoice at seeing the whole of mankind becoming a little more humanized.

### *Ecumenical Council for Unity*

IN RECENT DECADES, particularly since World War II, so-called ecumenical movements among various Christian bodies have become increasingly vocal in their plea for union among all Christians. These ecumenical movements have been far more active in Europe than in the United States. Also, their discussions have been on a much higher level in Europe than in our own country. Although European Protestants, particularly the Lutherans in Germany, remain quite uncompromising in their attitude of opposition to the Catholic Church, they are not afflicted with the virus of bigotry so typical of many sects in the United States.

Catholics, of course, cannot be an active part of an ecumenical movement as conceived in a Protestant sense. Nevertheless, Catholic theologians are known to have attended some of the sessions sponsored by the World Council of Churches at its headquarters in Geneva. They attended as auditors with proper ecclesiastical approval.

Whatever the merits of present ecumenical efforts, we believe that it can safely be said that they attest a certain hunger for unity among the various bodies of Christians. It cannot be gainsaid that this hunger often represents the first step in the return of an individual to the True Fold. This hunger of unity accounts for the welcome reception accorded in certain Protestant circles to the announcement of Pope John XXIII that he would summon an ecumenical council for the purpose of bringing about unity of all dissidents with the Catholic Church. The an-

nouncement was made significantly on January 25, the feast of the Conversion of St. Paul.

It was stated that, while the plea for unity is being extended to all Christians, the Greek Schismatics were uppermost in the mind of the Sovereign Pontiff. It is recalled that, as Cardinal Roncalli, the present Holy Father represented the Church in the East where he undoubtedly made some valuable contacts with representatives of the Orthodox Church. However, the Pope's special consideration of the dissident Orthodox is quite logical. The latter have far more in common with the Catholic Church than have the Protestants. Pope John himself has cited that belief in the Trinity and the cult of the Virgin Mary constitute a doctrinal platform on which Roman Catholics and separated Christians of the East might meet. It is also to be remembered that the Eastern dissidents have valid orders and have retained the sacramental system intact.

Commenting on the proposed ecumenical council, the first since the Vatican Council in 1870, Bishop Robert J. Dwyer of Reno stated: "Pope John XXII has reversed the prophecy. It is the old man who sees the vision while the younger men have only been dreaming dreams. The announcement of his intention to summon a general council of the Church is beyond compare the most significant news of the day. The prospect it reveals is dizzying in its magnitude and possibility. It is a vision of greatness in our time."

### *Psycho-somatic Medicine*

DO RELIGION AND MORTALITY bear relation to a person's physical and mental health? The answer, according to Dr. C. S. Wachtel, is in the affirmative in certain cases.

In a lengthy interview carried by the March issue of *The Sign*, Dr. Wachtel, German-born New York physician, maintains that both medicine and psychiatry too frequently function in a moral vacuum. Psycho-somatic medicine seeks to remedy this deficiency. Loosely speaking, a doctor who works in this field is a psychiatrist and general practitioner "rolled into one." His main concern is with the psycho-somatic ills, or more exactly, with the psycho-somatic element in diseases, since, according to Dr. Wachtel, practically every illness is psycho-somatic to some extent.

To say that an illness is psycho-somatic is to say that it is caused by or closely linked to some emotional or mental disturbance. A peptic ulcer

is a classic example. Other ills often diagnosed as psycho-somatic are heart disease, arthritis, allergies, tuberculosis, hysterical blindness, high blood pressure, migraine, diabetes, hay fever, frigidity, impotence, hives and the common cold. A basic concept of psycho-somatic medicine is that a person is not sick, "just where it hurts." The whole man is sick and therefore the whole man must be treated.

The heart of Dr. Wachtel's theory is his notion about what "the whole man" consists of. According to him, most practitioners in this field take a materialistic view of the patient. They regard the patient as consisting of two elements—a *soma* and a *psyche*. *Soma* means body; *psyche* means soul. A doctor wedded to the materialistic approach, however, does not use the word in that sense. When he says "psyche," he is referring not to the patient's soul but merely to the functions of his nervous and glandular systems. All of which, according to Dr. Wachtel, really leaves the soul out of the picture. Dr. Wachtel explains:

"Do not misunderstand me. I assume that many physicians believe in the existence of the soul. Most of them, however, take the position that a sharp line must be drawn between medicine and religion. They contend that in the treatment of disease it is 'unscientific' to take the soul into account."

In Dr. Wachtel's opinion it is unscientific to leave the soul out of consideration: "When we treat a patient as if he consisted only of *soma* and *psyche*, we are not treating the whole man as we claim to be doing. The human man does not consist of only *soma* and *psyche*; he consists of *soma*, *psyche* and soul. To treat the whole man you have got to take all three into consideration."

### *Red Gains in 1958*

HIS EMINENCE, Richard Cardinal Cushing, Archbishop of Boston, one of the most outspoken members of the American Hierarchy on the subject of Soviet world aggression, lists the following gains achieved by the Reds last year:

1. Under the guise of civil liberties, practically all our internal security safeguards under the law have been abolished by decisions which the Communists have hailed.

2. "The Fifth Amendment of the Constitution has been used intentionally to conceal the extent of the conspiracy in the U. S. by shielding witnesses . . . from testifying to the truth of their associations."

3. All the laws of the states against sedition have been struck down.

4. Communists have been given the "right to travel" freely back and forth from Moscow and other places, establishing lines of communication.

5. A new smear attack against the FBI and its Director, J. Edgar Hoover, has begun.

6. Cultural exchanges, designed "for the breaking down of American vigilance," are at a high point.

7. Many trade barriers toward building up Soviet strength have been broken down.

8. Some American business leaders and certain business circles are singing the praises of the Soviet nation, "thereby drowning out the cries for help and sympathy of the Hungarian people, upon whom, in effect, the American Nation has turned its back."

9. Funds from the U. S. are still going to Communist Poland and Yugoslavia, thus keeping alive Red hopes that this country will subsidize socialist countries.

10. There is a trend toward diplomatic recognition of Red China.

11. The U. S. has been stopped from doing anything effective for Hungary, "not even to the point of moving for the expulsion of the Red Hungarian representatives from the United Nations or the Soviet Russian representatives because of their government's persecution of the people of that unhappy land."

The Cardinal characterized the visit of Anastas I. Mikoyan as a crowning achievement for the Communists in a year which the Reds will regard as one of great progress in the United States. In a lengthy article in the Boston Sunday *Globe*, His Eminence charged that the visit of the Soviet Deputy Premier was made "for the purpose of persuading the United States to build up Soviet defense, thus making it more imperative that we, in turn, build up a higher wall and high taxes for our own defense." "What is particularly ironic about the Mikoyan visit, said the Cardinal, "is that he is being touted as the originator of the fraudulent 'down-grading' of Stalin, whereas in reality he is the chief creator of the Stalin cult." Mikoyan survived under Lenin, Stalin and Khrushchev and "had his share in the crimes of each, including the massacre of his own free Armenian Republic, the Ukraine massacre of 1932-1933, and the Hungarian massacre of 1956."



# HISTORICAL STUDIES AND NOTES

## NOT GERMAN OR IRISH SO MUCH AS CATHOLIC

EVERYONE KNOWS that the Germans and the Irish have had their disagreements in the history of the Church in this country. Many of the recent works in Catholic history have dealt with the troubled period of the 1880's and 1890's, presenting in detail the controversies over education, Cahenslyism, Americanism, and other subjects, and the reader sometimes gets the impression that the Irish and Germans belonged to two opposing armed camps. This impression is, of course, erroneous, as any careful student of the books of writers like Barry, McAvoy, Ellis, Zwierlein, or Cross knows. Still, the amount of attention recently given to antagonisms between the nationalities makes it especially pleasant to be able to record some instances of good feeling and cooperation between the Central Verein and the Irish Catholic Benevolent Union.

The Irish Catholic Benevolent Union was organized in 1869 as a federation of Irish Catholic aid societies, along lines quite similar to the Central Verein's. As early as 1873, the ICBU contemplated working with the Central Verein in the field of immigrant care. Although the two societies never reached the stage of actual cooperation in caring for immigrants, Central Verein president Henry J. Spaunhorst did write to the ICBU giving that organization the benefit of the Central Verein's five-year experience in assisting the new arrivals from Germany.<sup>1)</sup>

But the failure to reach an actual working agreement on immigrant care did not discourage the ICBU from further overtures to the older and better-established Central Verein. Just three years after consulting with Spaunhorst on assistance for immigrants, the Irish society determined in its 1876 convention to approach the Central Verein on the possibility of agreeing upon a reciprocal arrangement by which each organization would honor the traveling cards of the other. The Executive Committee of the Central Verein approved the proposal at the Cleveland convention of 1877, and appointed a committee of three to attend the ICBU's coming convention where final terms could be worked out. A few months later the details were agreed upon at the ICBU's Rich-

mond convention, where the Central Verein representatives were given seats on the speakers' platform and were heartily applauded.<sup>2)</sup>

The agreement between the two societies (which was formally ratified by the Central Verein in April, 1878) provided that a member of either of the two national organizations who was equipped with a duly authorized traveling card by his home society, could call upon a local society of the other national federation if he found himself in distress in a strange town in which there was no member unit of his own national organization. Any expense incurred by a member unit of the Central Verein in this manner would be reimbursed by the ICBU, and vice versa. This agreement remained in force for twenty-six years, lapsing in 1904, probably because the Irish Catholic Benevolent Union was near dissolution and the Central Verein was in the midst of a fundamental reorganization.<sup>3)</sup>

There does not seem to be any record of the number of times this arrangement was put to use, but it was used at least occasionally and both the Germans and the Irish seemed pleased at having achieved this step in cooperation. In the midst of the nationality controversy in 1888, President Spaunhorst cited an instance in which reciprocity with the ICBU had been employed in Ohio, and he declared that the agreement with the Irish organization was evidence that the Central Verein's use of the German language did not interfere with "harmony and cordiality" in its relations with other Catholics.<sup>4)</sup> Ten years earlier the ICBU had expressed its satisfaction that "that noble Catholic organization the German 'Verein' has united with us in this exchange of benefits. . . ."<sup>5)</sup>

Indeed, it seemed for a time that the reciprocity agreement would lead to even closer cooperation between the Central Verein and the ICBU. President Spaunhorst in 1877, and the Irish society in

<sup>2)</sup> *ICBU Journal*, Nov., 1877.

<sup>3)</sup> For the text of the agreement, cf., *Achtundvierzigste General-Versammlung des . . . Central Vereins . . .* 1903, pp. 106-07.

<sup>4)</sup> Clipping from *Church Progress*, Sept. 9 (?), 1888, in Henry F. Brownson papers, University of Notre Dame Archives.

<sup>5)</sup> *ICBU Journal*, Oct., 1878.

<sup>1)</sup> Sr. Joan Marie Donohoe, *The Irish Catholic Benevolent Union* (Washington, 1953), pp. 89 n., 90-91.

1878 and 1879, proposed that the conventions of the two groups be held at the same time and in the same city, to promote the interests of both organizations, as Spaunhorst put it.<sup>6)</sup> Although nothing came of these suggestions immediately, delegations from the two societies continued to appear at each other's conventions. In 1878, for example, the ICBU sent a representative to the Central Verein's Indianapolis gathering, while Father Anthony Schwenniger and two other Verein members appeared at the ICBU's convention. Father Schwenniger spoke to the assembled Irishmen on the advantages of unity among Catholics, and the convention passed a resolution thanking him for his remarks which tended "to strengthen the bonds of fraternal union already existing between us."<sup>7)</sup> One of the toasts offered at the banquet accompanying the Irish convention that year was to the health of the Central Verein: "The Irish Catholic Benevolent Union in their organization but imitate their [the Central Verein's] good example, and in the union now existing between the two organizations feel highly gratified and will strive to perpetuate it."<sup>8)</sup>

The high point of good feeling between the "German Verein" and the "Irish Union" was reached in 1885, when both groups met at the same time in Brooklyn. Compared to the antagonisms that were to be aroused within the next few years as a result of the Abbelen Memorial, the German-American *Katholikentage*, the school controversy, and Cahenslyism, these simultaneous conventions of 1885 seem a love-feast. The *Catholic Review* of New York found the spectacle quite encouraging. "No doubt," it commented, "so long as we are of different languages, or of different blood, we will be largely divergent. We can be this without being antagonistic, and why should we be foes when we have a common citizenship, and still more a common altar and creed." President Spaunhorst was even more emphatic after expressing his gratification at the cooperation achieved in the matter of traveling cards, he told the ICBU convention: "The time will come when this difference of nationality will cease."<sup>9)</sup>

Spaunhorst had also called for devotion to the Catholic schools, and the ICBU gave testimony

of its readiness to honor its German counterpart by passing a resolution calling upon ICBU members to emulate the zeal of the Central Verein in the matter of Catholic education. The three representatives of the ICBU who spoke to the Central Verein convention strongly emphasized the need for unity among Catholics. One of these men—a certain Mr. Fink—informed the Central Verein that there were "many Germans" in the ICBU, although most of the members were Irish. Fink's description of his own unique national derivation drew laughter from the delegates: "I myself, though a German, am also descended from an Irish family through my father-in-law." Then he continued more seriously, "but we are not so much Germans and Irish as we are Catholics." The same theme was repeated by the other visitors from the ICBU: "Let these conventions be the foundation stone of a unity which no storm or adversity can ever overthrow."<sup>10)</sup>

Unfortunately the storm broke all too soon and the frail edifice of unity was shattered. The task of replacing mistrust with mutual confidence had to be postponed until the present century and even then it proceeded slowly. However, the early efforts of the German Catholic Central Verein and the Irish Catholic Benevolent Union to cultivate true Catholic unity deserve to be remembered.

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### *An Eccentric Pioneer*

**M**ANNHEIM, LANCASTER COUNTY, Pennsylvania, was originally a German settlement. A certain Baron von Stiegel was its founder. The settlement originated about fifteen years before the Revolutionary War.

"Stiegel seems to have been quite an eccentric man. He built for himself a château which today still stands in the centre of Mannheim (near Lancaster, Pa.). The same is furnished exactly according to the model of German palaces of the nobility. The walls are decorated with frescopaintings which represent hunting scenes. For a number of years the Baron managed iron and glass works in the neighborhood of his residence. He would drive to his factories with eight horses,

<sup>6)</sup> *Ibid.*, Nov., 1877, Nov., 1878; *Wahrheits-Freund*, June 11, 1879.

<sup>7)</sup> *Wahrheits-Freund*, June 19, 1878; *ICBU Journal*, Nov., 1878.

<sup>8)</sup> *Ibid.*

<sup>9)</sup> *Catholic Review*, Sept. 19, 1885.

<sup>10)</sup> *Ibid.*; cf. also, *Northwestern Chronicle*, Sept. 24, 1885.



accompanied by a band of musicians whom he had brought over from Germany and who would play music on arriving at the works or in his residence. It cannot be ascertained whether Stiegel intended to found a religious community or to establish a manorial estate with retainers. The first conjecture seems improbable, whilst the latter appears to be very plausible. Eventually Stiegel became poor. A son of his served in the Revolutionary War as captain. During the last years of his life he is said to have been a teacher somewhere in Berks County, Pa. The family seems to have disappeared completely. One could surely collect a great number of such queer and often very interesting stories of old settlements and pioneers." (*Cincinnati Volksblatt*, quoted in *Der Freiheits-Freund*, Pittsburgh, Pa., *Samstag*, March 7, 1868, p. 4).

We gather some additional information about this pioneer from local history. As to his name, we find it completely mis-spelt "Steigel" by the writer of the above contribution and by American historians. Stiegel landed at Philadelphia on August 31, 1750, having come over on the ship *Nancy* from Rotterdam with 270 passengers. He wrote his name into the ship's list as Henrich Wilhelm Stiegel (Rupp, Israel Daniel. *A Collection of more than 30,000 names of German Immigrants in Pennsylvania from 1727 to 1796*, Philadelphia, 1875, p. 239). We suspect that Stiegel was a self-styled German baron who had never received a Patent of Nobility but who, like a number of similar characters, had assumed a title of nobility to gain greater prestige among his compatriots.

"Stiegel turned up in Lancaster County, Pa., in or about the year 1760, as manager of the iron works at Elizabeth which were owned by Benezet & Co., of Philadelphia. Having purchased 200 acres of land from the Messrs. Stedman of Philadelphia, he erected his chateau and in 1761 laid out the town to which he gave the name of his native city Mannheim. In 1762 this town numbered only three houses. To attract settlers and to advance his own interests as proprietor, he erected a glass factory, where the manufacture of articles of glass in all its varieties was successfully

carried on for a number of years, i.e., up to the Revolutionary War, by Stiegel himself. Nothing remains of the glass factory (in 1844). The place where it stood is still (in 1844) pointed out to enquiring visitors by the inhabitants of Mannheim." In the iron works Stiegel manufactured iron stoves which became quite famous in his time.

"Stiegel's residence was very singular in its architectural construction. In 1844 it was occupied by the merchant John Arndt who," writes Rupp, "we state it with regret, in improving the house has made such alterations that the original of the interior arrangement is so materially altered as not to leave the Baron's pulpit in an upper room from which he in the capacity of a preacher addressed his hands who were employed in the glass factory; nor are other fixtures any longer visible. What remains of the interior has no counterpart in the United States: its rich frescoed scenery of falconry on the walls of the rooms, the tablets of china, curiously painted and fastened on the jambs.

"The Baron was singular in his personal traits as well as in his fortune and vicissitudes of life. He was a master in iron, a glass manufacturer, a preacher and teacher, rich and poor, a free man and a prisoner in America. The Revolutionary War ruined him financially as it did so many other friends of the American cause. A special Act of the Legislature was passed for his relief on December 24, 1774. He died shortly after, a poor schoolmaster in Berks County, Pennsylvania.

"Among the first settlers of Mannheim we find Andrew Bartruff, father of Colonel John Bartruff who arrived in Philadelphia via Rotterdam on September 23, 1752. In 1762 he erected the third house in Mannheim, a grocery store. Other early settlers were the Brandts, Hellers, Hershys, Hoyteters, Kaisers, Hentzelmanns, who operated the first tavern, the Langs, Lehmanns, Leitners, Langeneckers, Minnichs, Naumanns, Riets, Werlis, Wittmers and others." (Rupp, Israel Daniel. *History of Lancaster County, Pennsylvania*, Lancaster, Pa., 1844, pp. 347-348.

REV. JOHN M. LENHART, O.F.M. CAP.  
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# Book Reviews

## Received for Review

- Goichon, A.M., *Contemplative Life in the World*. B. Herder Book Co., St. Louis. \$3.95
- Baur, Benedict, O.S.B., *The Light of the World Liturgical Meditations for Weekdays and Sundays of the Ecclesiastical Year*. Vol II. The Easter Cycle. Trans. by Edward Malone, O.S.B. revised edition. B. Herder Book Co., St. Louis. \$5.50
- Chalfant, William Bergen, *Primer of Free Government*. Philosophical Library, N. Y. \$3.00
- Barnes, Harry Elmer, *The Foundations of Capitalism*. Philosophical Library, N. Y. \$7.50
- Burros, Robert J., *Theocracy and Education*. Vantage Press, N. Y. \$2.00
- Perret, A.S., O.P., *Toward Our Father's House* by A. S. Perret, O.P. Trans. by R. N. Albright. B. Herder Book Co., St. Louis. \$2.50
- O'Brien, Patrick, C.M., S.T.D., *A Handbook for Hospital Chaplains*. B. Herder Book Co., St. Louis. \$4.75

## Reviews

- Potvin, Rev. Raymond H., S.T.B., M.A. *An Analysis of Labor-Management Satisfaction Within the Enterprise Councils of Belgian Industry*. The Catholic University of America Press, Washington D. C., 1958. 52 pages. 75 cents.

WORK COUNCILS are a means to penetrate management and change our economic system. This report shows as clear as it can that co-management is the goal of the action as a whole:

"For the workers," the author points out, "the law was at first somewhat of a deception. They had favored it as a first step toward cogestion or co-management. Actually the powers of the council to decide anything are strictly limited to the management of social services the plant may have instituted for its employees. This, coupled with management's reticence to cooperate with the more forward provisions of the law, created a climate of indifference or dejection which the unions have had to combat through aggressive propaganda. In general this initial reaction has been overcome and the value of the councils as an apprenticeship for eventual co-management is recognized. In the meantime, labor insists that the powers of the council be extended."

Workers thus make it clear that they are not satisfied completely. They want more; they want to change the economic system of free enterprise. Surprising as it may be, even Christian workers are joining the grouping for co-determination. In doing so, they presumably want only to support the solution offered by West Germany which has efficiently incorporated the idea of co-determination in its recent legislative acts without endangering the capitalistic system as such. But even there the danger still exists that one day Work Councils will demand taking over management as a whole.

DR. H. K. JUNCKERSTORFF  
St. Louis University

- Osende, Victorino, O.P., *Pathways of Love*. Translated by a Dominican Sister of the Perpetual Rosary, Milwaukee, Wis. B. Herder Book Co., St. Louis. Parts I, II, III. Pp. 16+268. \$3.95.

For those in quest of a profound, well-ordered spirituality—and that should include all of us—*Pathways of Love* contains meditative doctrine of great value. Drawing heavily from his country's great master of the spiritual life, St. John of the Cross, Father Osende paints a clear and comprehensible picture of the heights to which we can aspire and the path leading to those heights.

The spiritual theme is presented in three parts. Part One treats of various concepts and struggles that stifle the soul in the early stages of its ascent toward union with God. Father Osende does not claim to give an exhaustive account of all aspects of the ascetical life. His choice of topics includes mortification, spiritual reading and direction, the Rosary, and the importance of the concept of God's merciful love in establishing the soul in confidence and peace.

As Part One stresses the active role demanded of a soul in its struggle for holiness, Part Two, expounds the characteristics and profound joys of the mystical life, the passive state of union with God. Once the soul has sloughed off its many "layers" of natural and worldly attachments and desires, there remains that greatest of earthly joy—living in God, contemplating Him as only His intimate friends are permitted to do. Knowledge of this state, so exalted and supernatural, can be obtained only through personal experience, for our confined and limited medium of language could never adequately describe all its exaltations. Father Osende continues throughout to emphasize the central idea of St. John of the Cross, that the indispensable condition for attaining to the mystical life of union with God is through the mystical death. This process, so very necessary, is also painful, for through it the attractions of sense and nature must be snuffed out.

Only then, explains the author in Part Three, when God has been given this full liberty in the soul, can one set out in earnest upon a fruitful apostolate of action. For then it will be not we ourselves, but God in us, working for the salvation of the souls He created and loves. His love and life will have replaced all personal and selfish endeavors and motives. An apostolate without this inner source of God-life and God-love is no apostolate at all but merely maiming-less activity.

Thus, Father Osende's tripartite work presents a beautifully rounded out program of spirituality that even the beginner in the spiritual life can profit from and understand. The work, filled with unction and fervor, can well serve as a daily meditation book for any soul who is earnest about seeking and finding the "one thing necessary."

SISTER MALACHY, O.S.F.  
Troy, Mo.



Melvin, Reverend Frank J., C.M., *Mary and Christian Life*. The Macmillan Company, N. Y., 1958. 99 pp. \$2.50.

For the fervent, sincere, but busy layman, Father Melvin's series of brief meditations on the life and virtues of Mary will prove very useful. Father's work as a member of the Miraculous Medal Novena Band has brought him into constant contact with those of the laity who are earnestly striving towards an imitation of Christ.

Projecting the thesis that devotion to Mary is imitation of Christ, the author illustrates, through a series of short reflections on the life of Mary, the means to achieve Christian perfection. The application made at the conclusion of each discourse cannot fail to compel the reader to spend some moments in serious, practical reflection. With an amazing simplicity, the writer presents a series of profound truths which furnish much food for the mind and heart.

By means of an analysis of the problems Our Lady met during the course of her life, and the manner in which she solved them chiefly through her perfect confidence in God, Father Melvin proposes for the consideration of his readers the fact that while many of their problems are not basically too different, they fail to look at them from the proper angle, namely that of faith, and consequently arrive at incorrect solutions.

To this reviewer's mind, the chief merit of this book lies in the fact of its immediate usefulness. One could read any chapter at random and find therein a challenge to continue the effort to imitate Christ through the imitation of His Mother. There is a note of confidence throughout which convinces the reader that by following the exhortations presented one could not fail to become a saint.

Much writing in the field of Mariology has been purely theoretical; here is a short book by a scholarly Mariologist that has been written for the daily practice of devotion to Mary.

SISTER DOLORITA MARIE, C.S.J.  
Fontbonne College  
St. Louis, Mo.

Leon Wolff, *In Flanders Fields: The 1917 Campaign*, Viking, 1958, xx, pp. 308. \$5.00.

In the spring of 1940 Erwin Rommel, exultant in easy victory, wrote his wife of the essential humanity of *blitzkrieg*. As a tactical system it quickly outflanked the enemy, making costly resistance futile. In the late summer of 1944 a not so exultant Dwight Eisenhower was straining every Allied muscle to slug his way out of Normandy and avoid bogging down the invasion in the mud and blood of trench warfare.

Leon Wolff shows most graphically, in the bloody ooze of Flanders, why Rommel had a right to exult and why Eisenhower's anxieties were justified. His picture of Field Marshal Douglas Haig's Third Battle of Ypres is not pretty. It is hard, in fact, to escape the conviction that 150,000 lives were frivolously

squandered to secure barely four miles of muddy front and a general's self-esteem.

After studying most of the available English material on the subject (a bibliography enhances the volume's worth), Mr. Wolff defends the thesis that Field Marshal Haig involved some 1,000,000 combat troops in either death, mutilation or imprisonment to satisfy a wild hunch. The hunch: that the German front could be smashed somewhere in the vicinity of Ypres, that squadrons of cavalry could be thrust through the hole to roll up the German line and then run a mad dash to the sea-coast towns of Ostend and Zeebrugge. Haig felt that these two towns held the key to the German U-boat campaign, and that their loss would mean the collapse of the Kaiser.

Leon Wolff seeks to prove that Haig's hunch was wild and irresponsible. First of all, Haig had no reasonable cause to think that his offensive would succeed where the first and second battle of Ypres, the Somme campaign, and the French General Nivelle's spring attack on the Aisne had ended so disastrously. Neither his position, his forces, nor the state of his enemy gave the Field Marshal any advantage his predecessors had not enjoyed. It should have been obvious even to Haig's rather mediocre mind, that the Western Front was locked in stalemate. Wolff points out that the British Navy opposed the offensive because it did not feel that either Ostend or Zeebrugge were essential to the success of Germany's U-boat operations. When the *British Official History of the War* tries to excuse the holocaust of Ypres by stating that Haig had to attack the Germans to keep them from attacking and destroying a French army rotting with mutiny, Wolff counters with the certainty that Haig had planned his campaign before revolt had undermined the French. It has been asserted that Haig believed the Germans were so weakened that they were calling up the dregs of their male population to man the trenches. Under this impression Haig is supposed to have undertaken to deliver the knock-out punch. But there is every reason to believe that the Field Marshal was not so deluded. When Lloyd George paid an unexpected visit to the Front in order to see for himself the condition of German prisoners, Haig called the commandant of the nearest stockade, ordering him to transfer all the able-bodied POWs before the prime minister could make his inspection. Apparently any subterfuge would do to convince a reluctant politician to order the chaos of Ypres.

Wolff underlines the irresponsibility with which the campaign was planned and generally carried out. Of all the hundreds of "pushes" and raids that made the Third Battle of Ypres, only that of the plodding General Plumer before Messines Ridge seems to have been carefully plotted. Security was so shockingly neglected that the Germans often knew the exact position of the British jumping-off tapes, and they mowed down the Tommies as they crouched up to attack. Haig scoffed at meteorological charts mapping the position of rain-glutted shell holes along his front. In truth, once the autumn rains began, all the charts in the world were useless. Flanders became a bog that cushioned the shock

of artillery shells and made massive troop movements all but impossible.

The truly harrowing part of the tale is the nonchalance with which one man, sipping his tea in a drafty chateau, can send 150,000 of his fellows into the winnowing fan of machine-gun fire. Hysteric patriotism put Haig upon a pedestal above the common herd. No politician dared publicly to question his judgment if he wished to survive an election. No subordinate dared doubt his omniscience if he desired to remain a soldier. Haig had no one to answer to but God, and it was this very God, so the Field Marshal felt, who was inspiring him to victory at Ypres. Thus deluded, Haig was free to command his troops with the irresponsibility of a child mustering lead soldiers.

Surely the last word has not yet been uttered on the Third Battle of Ypres. And Mr. Wolff is the first to admit this in his preface. Though certain French and German sources are utilized in translation, a scholarly study of the campaign would be far more demanding. Nevertheless, *In Flanders Field* cannot be written off as mere journalism. Any student of World War I will find the book extremely useful. It will send both the scholar and the casual reader scurrying to his dusty illustrated history of The Great War. The volume comes equipped with a good index. However, any future edition ought to be enriched with either one complete map showing the whole area of the Ypres campaign, or with a more liberal sprinkling of detailed battle charts. The maps in the present edition do not entirely satisfy.

EDWARD DAY, C.S.S.R., *Lic. en Sc. Hist. (Lovan.)*  
Oconomowoc, Wis.

Baur, Rt. Rev. Benedict, O.S.B., *The Light of the World*.  
Vol. II. B. Herder Book Co., St. Louis and  
London. Pp. IX + 383. \$5.50.

Our enthusiasm over the new edition of Archabbot Baur's series of salutary daily meditations on the Church's liturgy, as expressed in our review of Volume I (cf. *SJR*, February, 1959), has been heightened by the recently released second volume which covers the Easter Cycle. To our supreme gratification, this new volume reached the book counters of our stores prior to Septuagesima Sunday, the beginning of the Easter Cycle. For this B. Herder, the publisher, merits our special gratitude.

Relative to the Liturgical Year as the inspiration and source of meditation, Pope Pius XII stated in *Mediator Dei*: "While the sacred Liturgy calls to mind the mysteries of Jesus Christ, it strives to make all believers take their part in them so that the Divine Head of the Mystical Body may live in all the members with the fullness of His holiness. . . . By these suitable ways and methods in which the Liturgy at stated times proposes the life of Jesus Christ *for our meditation*, the Church gives us examples to imitate, points out treasures of sanctity for us to make our own. . . ."

Certainly the Easter Cycle is the richest of the entire Liturgical Year in content of mystery for the deepening of the Christ-Life in us. Lent was formerly the season of proximate preparation of the catechumens for baptism; it was also the time of salutary atonement for public penitents preparatory to their reconciliation with the Church. The whole of the Lenten Liturgy was developed in the light and spirit of these ancient disciplines. Very wisely has the Church retained the ancient Lenten Liturgy even though the catechumens and the rigorous penitential order have fallen into disuse. The faithful today reap the richest fruits of Lent by placing themselves in the roles of catechumens and penitents—all with a view toward dying to their former selves of sin in order to rise with Christ in the newness of life on Easter. Volume II of *The Light of the World* will help all Catholics catch the true spirit of the Church for Lent as that spirit is faithfully reflected in the Liturgy of this season. In the process, Lent proposes to us the most important facets of "the life of Jesus Christ *for our meditation*," as Pope Pius XII has so well stated.

With the help afforded by Archabbot Baur's daily meditation manual, the riches of Lent are made easily accessible to all. We heartily recommend Volume II to priests, religious and laity alike.

RT. REV. VICTOR T. SUREN  
Central Bureau

Kühner, Hans, *Encyclopedia of the Papacy*. Philosophical Library, N. Y. 249 pp. \$6.00.

This scholarly work has appeared at a most appropriate time. Since the reign of Pope Leo XIII the prestige of the Papacy has been increasing in the non-Catholic world. The tributes of the world press on the occasion of the death of Pius XII showed to what illustrious heights it has risen in the eyes of the world. Countless non-Catholics will be anxious and eager to know more about the glorious dynasty of the Popes, and in their search for information they will find Professor Kühner's book of immense service. Here, in a scholarly, perfectly documented form they will find the record of more than 260 Popes from St. Peter to Pius XII, with authoritative information on each in proportion to his importance and length of reign. The tragic period of the Great Schism, which can be so perplexing, is admirably covered.

The book will be of very valuable assistance to students of both secular and ecclesiastic history (since *Kirchengeschichte ist Weltgeschichte*) as well as to priests, apologists, librarians and busy research workers with no time to spare for Pastor's monumental work.

Kenneth Northcott is to be congratulated on the smoothness with which he translated this valuable work from the original German.

LIAM BROPHY, PH.D.  
Dublin, Ireland



# THE C. V. AND THE CENTRAL BUREAU

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### Central Bureau of the Central Verein

3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editor not later than the 18th of the month preceding publication.

## THE CENTRAL BUREAU: FIFTY YEARS OF ACHIEVEMENT

(The following address was delivered by Joseph Matt to the 103rd Convention of the Catholic Central Union, Jefferson City, Mo., August 3, 1958.)

AFTER A YEAR OF TRIALS and sorrows I was somewhat reluctant to accept Msgr. Suren's kind invitation not only to attend the convention in Jefferson City but to address tonight's gathering. Added to this cause of my hesitancy was the thought that, with the arrival of my eighty-second birthday, the time had come when I should heed the words I myself, as a young man, had spoken in one of my first talks before a Central Verein meeting more than a half century ago. Looking forward to a future day when a younger generation would have taken over the task so conscientiously and successfully carried on by their ancestors, I quoted Attinghausen's famous words in Schiller's *Wilhelm Tell*: "Ja, dass bedarf es unserer nicht mehr. Getroestet koennen wir zu Grabe steigen. Es lebt nach uns, durch andre Kraefte will das Herrliche der Menschheit sich erhalten." Freely translated, that means: Then, indeed, we no longer shall be needed; with confidence we may leave our work to others. It will live after us, preserved and continued by younger forces.

But then my mind traveled back through the years of honest endeavors by men of good will and remarkable foresight. I thought of their impressive achievements and inescapable disappointments and failures. I

also thought of the many lessons I gathered from the experiences at Central Verein conventions and the inspiring example of sterling men, of those who in the first decades had been my elders, as well as of those of the younger generation who gradually shared the responsibilities with the thinning ranks of the pioneers. And I felt that I owed it to the present membership faithfully administering the heritage of the oldest Catholic lay organization in our country, to help sustain and encourage their efforts to the best of my ability.

These are the reasons why I came to Jefferson City accompanied by my son Walter and why I stand before you this evening, proud of the honor of speaking to you on the occasion of the fiftieth anniversary of our Central Bureau.

At the outset, I must confess that I did not confine myself to the task assigned to me, namely, the fifty years of the activities of the Bureau. These fifty years were the logical continuation of the preceding fifty-three years of the aims and activities of the Central Verein. One of the outstanding characteristics of our organization is that it developed consistently and systematically, always in full conformity with the thoroughly Catholic principles laid down in its original constitution and in accordance with its traditions, but at the same time always applying itself to the needs of the changing times and conditions.

The Central Verein, for decades a federation of local *Unterstützungsvereine*, *Schul- and Waisenvereine* (mutual aid societies, school and orphanage societies), was founded in 1855 to provide leadership as well as protection for German Catholic immigrants. It was to counteract the growing propaganda and influence of inimical secret societies that lured many immigrants into their camp; to offer them spiritual, moral and economic assistance in their new environment; to give them encouragement and lend them a helping hand in the establishment of parishes and parochial schools.

A careful study of the endeavors of those who have gone before us is very revealing. Although my editorial work leaves me little time of leisure, I can assure you that as often as I can, I reach for one of the many bound volumes of the convention reports and read, often with deep emotion, of the unselfish efforts to ease the lot of the newcomers to our country. These efforts included practical arrangements, such as the functions of agents—so-called *Vertrauensmaenner*—in New York and Baltimore, who met every European passenger ship at the pier and assisted the immigrants in finding suitable and reliable lodging, procure train accommodations, supply references to Catholic parishes and societies at their destination, etc. That was, however primitive in some instances, a very important service in view of the fact that many immigrants were defrauded aboard ship as well as after their arrival in America. Several years after the Central Verein had initiated its Christian as well as humanitarian work, President Grant, in an important message to Congress, revealed the terrible treatment meted out to future citizens of our country.

The Central Verein's care for immigrants gained in importance and effectiveness after the establishment of the American branch of the St. Raphael's Society. The founder of the Raphael's-Verein as well as its American branch was Peter Paul Cahensly (some of whose personal letters to me I treasure highly). In the United States, accusations and calumnies were heaped on him unmercifully, while the Holy See bestowed high honors on him and his noble work. His honor was fully vindicated a few years ago by an American historian, Father Colman Barry, O.S.B., in his book, *The Catholic Church and German Americans*. The cornerstone of German Catholic welfare work for immigrants was the Leo House in New York, founded in 1889 by the German American *Priesterverein* (Priests Society) with the cooperation of the Central Verein. Adapted to changed conditions, it still flourishes and together with St. Raphael Society is doing excellent work.

The guidance furnished to tens of thousands of German-American Catholics, even after they had securely settled in what had been for them a strange land with a strange language and strange customs, would in itself fill volumes. There is no nationality which has done more, by deed and example, to establish, protect and defend the parochial school than the German-American Catholics. That is a factual statement with no intention whatever to minimize the achievements of other nationalities, a statement that has been confirmed by many Bishops visiting our conventions

and by every reliable historian, particularly Father J. A. Burns of the Holy Cross College in Washington, in his books on the *Catholic School System in the United States*.

Even a cursory study of the addresses and discussions at Central Verein conventions and the resolutions adopted by the conventions and the *Katholikentage*—for a number of years held in conjunction with them—shows that the Central Verein had much to do with the understanding of the necessity of parochial schools prevalent in German parishes, and evinces an enthusiasm and spirit of sacrifice in the founding and maintenance and defense of these schools. That attitude prevailed even in the dark days when Catholic leaders of national renown questioned and even denied the desirability of a separate school system—until Pope Leo XII, in his brief, *Tolerari potest*, on the Faribault school plan, put a stop to a dangerous development.

It may surprise those not intimately familiar with the history of the Central Verein that even sixty or more years ago the membership, with a perspicacity that is astonishing when judged against the background of present-day discussions and trends, anticipated modern problems. Conventions of our organization advocated as one of the next steps in the educational field the development of parochial schools into free schools for all Catholic children and emphasized in particular the necessity of Catholic high schools and colleges to furnish leaders in all branches of learning to meet the challenge of our secularized and de-Christianized culture. I hope that a Catholic with an historical mind some day will thoroughly examine the records of the Central Verein and write a monograph on its attitude on education. This would indisputably prove that our Catholic Union was especially in this field always ahead of its time, not "hyperconservative" but progressive in the best sense of the term.

The Central Verein was also far ahead of its time in the field of social endeavors and in what today is called Catholic Action. In fact, its activities from the very beginning were of great significance in the social field. That is not surprising to those who know history and the close connections of the German Catholic pioneers with the endeavors of Catholics in Germany and other German-language countries.

The Central Verein was founded only seven years after Bishop Wilhelm Emanuel von Ketteler, at that time a simple parish priest at Hopsten, delivered his famous series of sermons in the cathedral of Mainz which were the beginning of his career as a pioneer and leader of Christian social thinking and practical social reform. Many discussions, resolutions and speeches at Central Verein conventions and *Katholikentage*, as well as brochures and numerous articles in the German Catholic press, testify to the fact that German-American Catholics were well informed on the ideas and endeavors of Bishop von Ketteler, whom Pope Leo XIII called his precursor in the field of social action and reform. When Pope Leo's great encyclical letter, *Rerum Novarum*, appeared in 1891, a prominent churchman proudly proclaimed that "we have no social question in America," implying that the encyclical did not affect American



affairs. The Central Verein and the entire German Catholic press held different views and stated them unequivocally, thanking the Holy Father for his timely admonitions and instructions and urging concerted action in accordance with *Rerum Novarum*.

Unfortunately, however, conditions, for a number of reasons, were not propitious for united Catholic action. In the last two decades of the past century, much time and energy was wasted in bitter controversy and strife which impeded fruitful endeavors and real progress so that Pope Leo XIII found it necessary, in his Apostolic letter, *Testem benevolentiae*, of February, 1899, to this day sometimes misinterpreted, to condemn Liberalistic views and tendencies which were rampant under the name "Americanism."

But even in those turbulent times, the Central Verein and societies affiliated with it quietly pursued their traditional program, undaunted even by a vile attack made by Cushman K. Davis of Minnesota on the Senate floor in Washington. In Buffalo, N. Y., for instance, in the city which together with Rochester had sponsored the founding of the Central Verein in 1855, German Catholics, under the name of *Katholische Reformgesellschaft*, formed a city federation for social study and action. One of the leaders of this Catholic Reform Movement was Dr. Anton Heiter, rector of Seven Dolors Church—a man feared by the Socialists who were very active in our country at the turning of the century, a man who dared to enter the lion's den and meet the Socialists and their boss, Johann Most, on their own grounds to disprove the errors of their system. Dr. Heiter came to the Central Verein convention in Bridgeport, Conn., in 1901, as the spokesman of the Buffalo *Reformgesellschaft*. After a splendid speech, he submitted a resolution proposing that the Central Verein add in its constitution as one of the objectives of the organization: Christian social reform in accordance with *Rerum Novarum*. The resolution, after a thorough discussion, was adopted enthusiastically. To my knowledge, the Central Verein was the first American organization to go officially on record for the promotion of the ideas of *Rerum Novarum*, nowadays often quoted in our country and often ignored or even misinterpreted in essential parts.

An attempt to translate the Bridgeport resolution into practice was made when Nicholas Gonner in the following year, in Evansville, Ind., induced the convention to approve the establishment, within the Central Verein, of societies—*Volksvereine*—for the study of the Social Question and the dissemination of the Encyclical itself as well as pertinent literature. It was a praiseworthy undertaking which achieved some success, with organized *Volksvereine* that reached a membership of approximately two thousand. But the new venture placed an additional burden on the C. V., already severely handicapped by a number of difficulties. Its constructional framework was antiquated. It consisted of hundreds of local societies scattered from the Atlantic to the Pacific coast and loosely linked together. The *Staatsverbaende*, State federations founded pursuant to a recommendation of the Central Verein convention in Chicago in 1887, while pursuing the same program as the Central Verein, had no direct connection with the

older organization and in many instances were numerically stronger than the Central Verein societies in the same territory. To all this was added the rivalry of the young Federation of Catholic Societies which tried to induce *Staatsverbaende* and local societies to join its ranks. There was much overlapping and growing confusion.

To meet these difficulties, Joseph Frey of New York, Nicholas Dietz of Brooklyn, John Oelkers of New York and other leaders proposed, also in Evansville, the reorganization of the Central Verein on the basis of State leagues, instead of on the basis of the many local societies. In other words, the C. V. was to be transformed into a national union of State federations.

There was much opposition to the proposed innovation, particularly on the part of old members who feared the change might be the first step to revise the traditional character and program. Being very much in favor of a reorganization and going even farther than my friends from the East, I submitted at the convention in Dayton, Ohio, in 1903, a plan for an organic coordination of the different leagues and societies. The formula was simple: All local societies shall be federated in State leagues; only where such State organizations did not exist local societies may join the C. V. directly; each State league shall join the C. V. as a unit and at C. V. conventions represent itself as well as all its local societies while these latter, under certain stipulations, may also send delegations of their own; the Central Verein shall join the Catholic Federation as the sole representative of all State leagues and local societies belonging to it. Furthermore, instead of continuing the efforts along the lines proposed by Mr. Gonner (a new organization—*Volksverein*—within the C. V.), the Central Verein itself, as a whole, on the basis of the Bridgeport amendment to the constitution, shall take over the functions of the *Volksverein*, enlarging and systematizing its activities in the field of Christian social reform.

This plan was approved in principle at the Dayton convention, adopted in its essential parts at the convention in St. Louis in 1904 and became a part of the constitution after its second reading at the convention in Cincinnati in 1905.

The first practical result was the increase of the numerical strength of our organization. The State leagues organized since 1888 had in a number of States relegated the C. V. to the rear. In Illinois, for instance, the *Staatsverband* had 18,000 members while only about 5,000 were affiliated with the C. V. throughout their local societies. After 1904—particularly after the inspiring Golden Jubilee convention in Cincinnati in 1905—Illinois and the other States joined the C. V. in body, and the membership grew from about 50,000 to almost 120,000. The simplified relations with the Catholic Federation removed former difficulties. The C. V. loyally cooperated with the national Federation, until the latter, in 1917, decided to dissolve, and later affiliated with the Men's Council, its successor. Our close relations with the national body were underscored a few years ago when C. V. president Albert Sattler was elected president of the Men's Council.

(To be continued)



## CU of Kansas Issues Newsletter

ON SUNDAY, JANUARY 11, sixty-five delegates representing four societies affiliated with the Catholic Union of Kansas met in St. Joseph's Parish, Andale, for a grass roots discussion of Catholic organizations generally and the Catholic Union in particular. The discussion took place in the form of an open forum in which the delegates took an extremely active part. Four general points seemed to emerge from the discussion:

1. The necessity of parish lay societies is beyond challenge. Societies play an important role in parish life. Hence they must be fostered with an effort to enlist every possible member of the parish. Meetings are directly related to the success or failure of a society. Hence special effort must be made to make the meetings interesting and productive.

2. Through their discussion and study programs, parish societies in their own way achieve, at least in part, the objectives of the Confraternity of Christian Doctrine.

3. The Catholic Union of Kansas is presently seeking to intensify its effectiveness as an integrating force for the affiliated parish societies. Since the recent synod of the Diocese of Wichita recognizes the Catholic Union as an official organ of Catholic action in the rural area west of Wichita, the Union's need for a well-rounded program of action is all the more imperative.

It was the general consensus of the Andale meeting that the publication of a regular bulletin would be of tangible help to affiliated societies. Hence the meeting decided to issue such a publication to members of affiliated societies after each inter-parochial meeting.

4. The National Council of Catholic Men was discussed. It was agreed to give this national body further investigation at a later date. Twenty-eight delegates submitted applications for *Catholic Men* or *Alert*, official publications of the NCCM.

The Andale meeting next discussed the joint charity social at St. Mark's which was scheduled for February 1. The members were reminded that two institutions were to benefit from the social: Villa Maria in the Diocese of Wichita, and the Central Bureau, headquarters of the Catholic Central Union in St. Louis.

Father Reinhardt Eck, spiritual director of the Catholic Union prefaced his regular message to the meeting with some pertinent remarks on youth guidance. He noted that young people, immediately after graduation from high school, were deserving of special consideration. He called them the forgotten group among our youth. There is a great need, said Father Eck, for a genuinely interesting and constructive program of activities for these young people.

In his prepared message, Father Eck spoke on family life, giving special attention to what he called family rituals. He stated that family rituals, which present a particular way a family has for doing things in common, play an important part in the formation of a child's character. The real value of family rituals is that they cause families to function as a unit.

Thus they contribute much to a unified family existence. They foster an intimacy in working, recreation and religious practice, and thus engender love.

In the first inter-parochial bulletin, the report of the Andale meeting was supplemented with several concise quotations from authoritative sources and brief comments on current topics of interest. An appeal was made to presidents of affiliated societies to supply notes and information on their organizations' activities.

## Texas Branch's Declaration on Federal Aid to Schools

WE RECOMMEND FOR THE serious study of our readers, particularly the members of the Catholic Central Union, the following statement of "Federal Aid to Schools" which was drafted by the Catholic State League of Texas at its 43rd convention in July of last year:

There has been a tremendous amount of propaganda since the shooting of the Russian Sputnik, which apparently has awakened even the progressive educationists to the fact that our public educational system has drifted into fanciful things and has abandoned the teaching of fundamentals. The self-same group that is largely responsible for the deplorable situation into which our public educational system has drifted are now seeking to cure these deficiencies through the Federal Government.

A recent report by the Rockefeller Brothers Fund pointed out the glaring deficiencies of our schools and recommend improvement in the system by the appropriation of billions of dollars for better school facilities and better pay for teachers.

In contrast to this recommendation, a study by the Institute for Social Science Research, made by Mr. Roger A. Freeman, vice-president of the Institute and chairman of the Committee on the Financing of Public Education of the National Tax Association and research director of the education committee of President Eisenhower's Commission on Intergovernmental Relations and consultant on school finance to the White House Conference on Education, demonstrates clearly that the difficulty with our schools is not inadequacy of financing, shortage of school rooms nor of teachers, but that the difficulty with our schools lies in the fact that the managers of our schools have brought about the deplorable condition of our educational system by reducing the teacher load from 35.6 pupils per teacher in 1900 to 25.6 pupils per teacher in 1956; that they have shifted from the teaching of fundamentals and elementary subjects to the teaching of marriage and family relationships, child development, grooming, junior homemaking for boys, teen-age problems, beauty care, date behavior, consumer buying, stage craft, square dancing, pep clubs and fly casting. The change from the subject-centered school which taught basic skills to the 'child-centered' or activity school required more and roomier facilities. Building space allowances per pupil have gone up fifty to one hundred per cent. Mr. Freeman shows that output per man-year increased in



most other fields of human endeavor but it declined in schools. He also shows that according to the U. S. Office of Education, there was a need in 1954 for 370,000 additional classrooms. By 1957 this had been reduced to 140,400 classrooms. He also points out that several dozen research studies tried to find evidence of the advantages of smaller classes. But, surprisingly, the findings more often showed academic achievements to be higher in larger classes.

Mr. Freeman also points out that, contrary to the propaganda that has been persistently broadcast over the past decade, the percentage of college graduates who go into teaching has sharply risen and the number of certified teachers in the public schools has increased five times faster than the total labor force; that more persons are leaving non-school jobs for teaching than quit teaching to accept private employment; that teachers' salaries have risen proportionately more than the per capita income or the wages of workers in private industries, and those of other public employees.

Notwithstanding the fact that there has been a tremendous rise in the amount of money expended for teaching, there is a clamor for still more money. Spending for public schools has multiplied sixty times, while the national income has multiplied twenty-five times; yet enrollment in public schools has little more than doubled. Per capita spending for schools has multiplied nine times, even when measured in dollars of constant buying power. In the face of this, and in order to comply with the demands made, and assuming that the national income will keep increasing at an annual rate of three per cent, a tax boost of approximately this magnitude will require: an additional three per cent sales tax in all States; or an additional individual and corporate State income tax of about twice the present average; or a twenty per cent boost in the basic federal individual income tax; or an increase in the federal corporation profits tax from the present fifty-two per cent to about sixty-six per cent.

A committee in Congress has just favorably reported a bill to appropriate \$600 million for scholarships and school construction.

It must be admitted that what is needed in our public educational system is a more sane administration, less frills, more emphasis upon the teaching of fundamental subjects, less waste of funds for non-essential buildings (gyms, sports stadiums, etc.) and less "gingerbread" in the construction of buildings.

It must also be obvious that we cannot receive more funds from the Federal Government unless we supply them by taxation of the individual citizen. What is needed is more local, and less central administration.

During the month of December, Mr. Wm. J. Ahillen of St. Louis secured sixteen new Social Action members. All these new members were recruited from the Catholic Union of Missouri.

The grand total of Social Action members secured to date throughout the Catholic Central Union is forty-eight.

## Contributions to the CV Library

### General Library

MR. GEORGE P. CARLIN, Canada, *Population*, Toronto, 1956; *Population Growth and Levels of Consumption*, London, 1954; *Catalogue of Publications and Depositories of the Institution*, Washington D. C., 1954; *The Population of Japan*, New Jersey, 1958.

### German Americana Library

MR. OTTO SCHULTZ, Illinois, *Saint Anthony's Century, 1858-1958*, Effingham, Ill., 1958.

## Acknowledgment of Monies and Gifts Received

*Make Checks and Money Orders Payable to Central Bureau of the C.V.*

*Address, Central Bureau, 3835 Westminster Place, St. Louis 8, Missouri*

### Donations to the Central Bureau

Previously reported: \$2,648.82; Rt. Rev. Msgr. A. Strauss, Mo., \$2; Frank C. Schneider, \$10; Total and including February 3, 1959, \$2,660.82.

### Chaplain's Aid

Previously reported: \$162.10; St. Francis de Sales Ben. Society, Mo., \$3.75; Total to and including February 3, 1959, \$165.85.

### Catholic Missions

Previously reported: \$2,965.21; Mrs. Theresa Schroeder, NCWU, Mo., \$4; Ernest Winkelmann, Mo., \$1; Mrs. Theresa Halter, Ill., \$20; Frank C. Schneider, Ind., \$180; Columbian Ladies Guild, Pa., \$5; Mrs. Math Siefen, Conn., \$1; Mrs. Math Lies, Kans., \$15; Harvey J. Johnson, Mo., \$5; Miss Genevieve Hamill, Mo., \$5; St. Boniface Society, Conn., \$30; Miss Louise Hording, Fla., \$1; Mother Mary Francis, Neb., \$45; Total to and including February 3, 1959, \$3,331.21.

### St. Elizabeth Settlement

Previously reported: \$17,743.95; From Children's Fund, \$1,045; United Fund, \$1,500; U.S. Milk Program, \$28; Sewing Ladies, \$3; Board Members, \$1; Men's Meeting, \$15; Total to and including February 3, 1959, \$20,345.75.

### Christmas Appeal

Previously reported: \$1,391.50; Miss Rosaria Adam, N. Y., \$1; Mrs. Francis L. Adrian, N.Y., \$3; Mrs. Ahillen, Mo., \$1; Mr. and Mrs. John Ahillen, Mo., \$1; Alleghany County Section, CCU of A., Pa., \$5; Alt. Society of St Elizabeth Parish, Ill., \$7.75; Altar Society of St. Boniface, Cal., \$5; J. M. Aretz, Minn., \$5; M. Elizabeth Arns, Mo., \$1; T. J. Arnold, Ark., \$25; R. Chas. J. Augenthaler, C.S.S.R., Pa., \$5; Mrs. Eugene Baumgaertner, Mo., \$1; Rev. Jos. A. Bartelme, Wis., \$1; Mr. and Mrs. Frank O. Bauer, Jr., Mo., \$5; Charles Bauer, Pa., \$2; Rev. P. J. Baatz, Minn., \$5; Mrs. Mary Boes, Mo., \$10; Rev. H. J. Boesen, Ill., \$5; Mrs. Cornelia Bouckaert, Mo., \$1; Gertrude Brahm, N. J., \$1; R. Joseph Bremerich, Mo., \$10; Wm. C. Bruce, Wis., \$1; Most Rev. Joseph A. Burke, D.D., N. Y., \$25; R. Francis J. Buechler, N. Y., \$10; Mrs. A. Burekemp, Mo., \$1; Carmelite Sisters DC, Tex., \$10; Mary Pell CWU, Conn., \$5; Catholic Union of Mo., \$25; Catholic Womens Union of Brooklyn, N. Y., \$25; Catholic C.



tral Society of N. J., Hudson Co., Br., \$5; Catholic Womens Union, N. J., \$5; Mary Helene Cherbak, Cal., \$25; Rt. Rev. Msgr. Thomas F. Connors, N. Y., \$10; Cecilia K. Costigan, Ohio, \$10; Barbara C. Craft, Conn., \$5; Rev. John C. Daniel, Pa., \$5; Delaware Br. NCWU, \$25; Miss Anna F. Alles, Del., \$10; Theobald Dengler, Hilda Dengler, N. Y., \$25; Paul A. Derbacher, Conn., \$5; Mrs. Emily Deutsch, Conn., \$1; Rev. Paul A. Dipold, N. J., \$5; District League, NCWU Mo. Br. Jefferson City Deanery, Mo., \$5; Mr. and Mrs. A. A. Dobie, Conn., \$5; Mrs. Elizabeth (Wm.) Echele, Mo., \$5; Rev. Placidus Eckart, O.S.B., Ark., \$6; Effingham County Printing Co., \$30; John Eibeck, Pa., \$3; Rev. John G. Engler, Pa., \$5; Mrs. A. Esswein, Mo., \$1; Mrs. Walter Fabry, Mo., \$2; Redemptorist Fathers, Wis., \$5; Rev. Charles Fehrenbach, Pa., \$1; Ray Fesenmaier, Minn., \$1; Mrs. Pauline Fortin, Conn., \$3; Mrs. Henry P. Franz, Ill., \$2.50; Rt. Rev. Msgr. J. F. Frommherz, Ohio, \$5; Mr. and Mrs. Herman Fruhwirth, Pa., \$2; Cyril J. Furrer, Mo., \$25; Rev. Max Gade, N. Y., \$10; Mrs. Rose Gauvain, Mo., \$2; Mr. T. H. Gerdes, Mo., \$1; Mrs. Regina Gerlach, Cal., \$2; Ger. Roman Cath. St. Joseph Soc., N. Y., \$10; Joseph H. Gervais, N. Y., \$25; Rev. Vilda C. S. Giroux, S.C.J., Wis., \$5; Jos. B. Goedecker, Mo., \$2; Rt. Rev. Msgr. John J. Grasser, Wis., \$10; William Griebel, Md., \$2; Alfred L. Gross, Wis., \$5; Mrs. Ida Grunloh and Miss Marie Grunloh, Mo., \$2; Mrs. Mabel Gscheppner, Pa., \$2; Rev. Raymond A. Hamper, Mo., \$10; Rev. Ethelbert Harms, O.F.M., Mo., \$5; Mrs. Mary E. Hartman, CWU Pres., Md., \$10; Mrs. H. A. Heidemann, Mo., \$5; Miss Ida Heinzmann, N. J., \$3; Miss B. Hemmer, N. Y., \$1; William F. Hemmerlein, N. Y., \$5; Mrs. William F. Hemmerlein, N. Y., \$5; Richard F. Hemmerlein, N. Y., \$5; Rose D. Henninger, Ill., \$10; Rev. Conrad Herda, O.S.B., Ark., \$10; Miss Odilia Herrman, Kans., \$5; Miss Margaret M. Hess, Conn., \$5; Romuald Joseph Hipp, N. Y., \$3; Gertrude G. Hoffman, N. Y., \$5; Rev. Leo P. Holdener, Mo., \$20; Holy Family Soc., Conn., \$5; Holy Name Society, St. Francis Parish, Mo., \$10; Mary A. Siefen and Martha E. Siefen, Conn., \$10; Holy Name Soc. of St. Joseph's Church, N. Y., \$5; Holy Trinity Mission of Boston, Mass., \$10; Mrs. A. Huelsing, Mo., \$1; Helen Kalafatich, Mo., \$1; Miss Eleanor Kenkel, Mo., \$5; Rev. P. J. Kersgieter, Mo., \$5; Rev. Anthony Kiefer, Ill., \$5; J. V. Kirchhoff, Mo., \$2; John A. Kirschner, Ill., \$5; Cornelia M. Coch, Tex., \$3; Rev. Elmer A. Koenen, Mo., \$5; Herman J. Kohnen, Mo., \$3; Rev. Edward C. Kramer, N. Y., \$10; Rt. Rev. Msgr. Rudolph Kraus, N. Y., \$10; Ladies Aux. of Catholic Kolping Soc., N. Y., \$25; Mrs. Rose Langenfeld, Mass., \$5; Rt. Rev. Msgr. Michael Lensing, O.S.B., Ark., \$10; Little Flower Mission Group, Ark., \$3; Mrs. Louis Lutz, Tex., \$2; Rev. Joseph J. Macek, Wis., \$5; Miss Edith Maier, Conn., \$1; Mrs. Oscar G. Maier, Conn., \$1; August M. Maier, N. Y., \$10; Miss Margaret Meier, N. Y., \$5; Mrs. Barbara Maisel, Pa., \$1; Frank X. Mangold, Ill., \$10; Mariannahill Fathers, Mich., \$5; Agnes J. Martin, N. Y., \$5; A. F. McKenzie, Mo., \$10; Barbara Meiswinkel, Cal., \$10; Rev. Arthur J. Messinger, Mo., \$5; Mrs. Katherine Michel, N. Y., \$3; Albert Meiswinkel, Cal., \$1; John J. Messer, Md., \$5; Rt. Rev. Msgr. John S. Mies, Mich., \$5; Rev. Herbert J. Milies, Mo., \$50; Rev. P. Minwegen, O.M.I., Mo., \$5; Mrs. Edward Moellen, Tex., \$1; Rev. Charles F. Moosmann, Pa., \$10; Elizabeth Myers, N. Y., \$1; NCWU Chicago Dist. League, Ill., \$10; N. N., N. Y., \$1; NCWU Mo. Branch, Mo., \$50; NCWU Syracuse Br. N. Y., \$10; NCWU, of N. Y., \$10; Mrs. Mary O'Neill, N. Y., \$1; Wm. K. Ott, Ill., \$5; Rev. Joseph A. Otto, Conn., \$2; Raymond T. Percich, Mo., \$10; A. Petry, Cal., \$10; Joseph J. Porta, Pa., \$10; Rev. Jos. Portucheck, Mo., \$5; Rev. Edmund Pusck, O.S.B., Ill., \$2; Sigmund Rechner, Ill., \$1; Redemptorist Fathers, c/o Rev. Henry E. Missig, Pa., \$10; Rev. Jos. P. Rewinkel, Conn., \$5; Victor F. Ridder, N. Y., \$50; Wm. F. and Rose Rohman, Mo., \$5; Rosary Altar Soc., St. Benedict Church, N. J., \$5; George A. Rozier,

Mo., \$10; Mrs. L. Rudolph, Mo., \$1; St. Aloysius Court, 761, Ill., \$5; St. Aloysius Young Men's Ben. Soc., N. Y., \$10; St. Ann's Sodality, Mo., \$10; St. Ann's Sodality of St. Liborius Church, Mo., \$10; St. Ann's Sodality, Jefferson City, Mo., \$5; St. Ann's Sodality, Mo., \$5; St. Ann's Soc., Tex., \$5; St. Anthony's Altar Soc., Tex., \$5; St. Anthony's Ben. Soc., Cal., \$10; St. Anthony's Br. No. 30 of CWU, Ill., \$5; St. Anthony's Christian Mothers Soc., Wis., \$5; St. Basil's Catholic Women's Union, Pa., \$5; St. Boniface R. C. Holy Name Soc., N. J., \$10; St. Boniface Society, Conn., \$20; St. Elizabeth Ben. Soc., Tex., \$5; St. Elizabeth's Ben. Assn., Tex., \$10; St. Elizabeth Guild, N. Y., \$10; St. Elizabeth Guild, N. Y., \$10; St. Francis Auxiliary, Conn., \$5; St. Francis de Sales Christian Mothers, Mo., \$10; St. Francis de Sales Ben. Soc., Mo., \$50; St. Francis Ben. Soc. of St. Joseph's Church, N. Y., \$25; St. Henry's R. C. Beneficial Soc., Pa., \$10; St. Joseph's Men Sodality, Ill., \$10; St. Joseph's Ben. Soc., Cal., \$10; St. Joseph Church, San Antonio, Tex., \$15; St. Joseph R. C. Church, Rev. John P. N. Fries, Pa., \$10; St. Joseph's Ben. Soc., Wis., \$10; St. Mary's Altar Soc., \$5; St. Mark's Men's Society, \$10; St. Monica's Sod., Mo., \$25; St. Nicholas Beneficial Soc., N. J., \$5; St. Rita NCU, Ill., \$3; St. Rose Soc., Tex., \$2; St. Peter Benevolent Soc., Mo., \$20; St. Peter & St. Clemens Ben. Soc., Minn., \$10; Mrs. Anna Schanz, Ill., \$2; Blandina Scheiner, N. Y., \$2; Bertha M. Schemel, N. Y., \$2; Rudolph J. Schick, N. Y., \$3; Henry V. Schmalz, N. Y., \$2; Rev. Charles P. Schmitt, Mo., \$2; Lawrence N. Schneider, Mo., \$1; Frank C. Schneider, Ind., \$10; Magdalene Schuchardt, N. Y., \$5; Mr. and Mrs. Otto M. Schultz, Ill., \$15; Mrs. Veronica Schuberth, Ill., \$5; Rev. R. C. Schuermann, Mo., \$5; Theo. B. Schulte, Mo., \$2; Nick Schumacher, Ia., \$5; Sister Eugene Marie, S.S.M., Mo., \$10; Albert Schwinn, Wis., \$2; Mrs. Charles Sorsby, W. Va., \$1; Frank Spahitz, Jr., Pa., \$5; Mrs. J. P. Stapleton, N. Y., \$1; Walter A. Stay, Mo., \$5; Rev. George F. X. Strassner, O.S.B., Ark., \$1; J. F. Suellentrop, Kans., \$5; Mrs. Anna Spiess, N. Y., \$5; Mrs. F. Spring, Conn., \$2; August Springob, Wis., \$25; Rev. Jos. Steinhauer, Wis., \$3; Rt. Rev. Msgr., A. Stumpf, Mo., \$25; Ernest W. Tajchman, Kans., \$5; Marion E. Taylor, Pa., \$10; Rev. F. J. Tecklenberg, Ill., \$5; Paul L. Toner, Pa., \$2; Mrs. Noxon Toomey, Ill., \$5; Miss Ann Trumpler, N. Y., \$5; Miss Anna Twomey, Mass., \$1; Theodore J. Uttenweiler, Conn., \$3; Minnie J. Vers, Pa., \$5; Mrs. Wesley Vilda, Mo., \$5; Mathias H. Weiden, N. Y., \$50; John B. Wermuth, N. Y., \$2; Rev. A. F. Wilmes, Mo., \$5; Rev. Fred G. Wieberg, Mo., \$2; Ernest E. Winkelmann, Mo., \$10; Mrs. Frank Winkler, Tex., \$1; Rt. Rev. Msgr. F. Witte, Ill., \$5; Joseph Vorst, Mo., \$5; Misses Zendulkka, N. Y., \$5; Rev. Henry J. Zimmer, N. Y., \$5; James H. Zipf, Mo., \$5; Rev. Louis N. Zirbes, Wis., \$10; Young Ladies Dist. League of St. Louis, Mo., \$25; Youth Section CWU of Brooklyn, N. Y., \$10; Total to and including February 3, 1959, \$3,238.00.

In appreciation for clothing sent to St. Mary's Catholic Mission in Cheyenne, S. D., the Rev. Patrick N. O'Neill, S.C.J., wrote as follows on January 10:

"This intrusion is to wish you well and to assure you of our prayers for your continued well-being. You were with us all during our recent novena of Holy Masses that opened on New Year's Day. You continue to be with us in our daily prayers, in our morning Holy Mass mementos and other spiritual exercises. Our poor Indians are ever grateful for the good clothing we receive occasionally from your salvage bureau. May our Lord prolong your years to continue the good work."



## *Kolping Society to Convene in New York*

A LARGE COMMITTEE is already functioning in making elaborate plans for the 1959 national convention of the Catholic Kolping Society of America, which will be held over the Labor Day week-end. A number of prominent persons have been invited by members of the New York Kolping Society to join in the forthcoming convention, the objective of which will be the promulgation of the teachings and ideals of Father Kolping. The New York convention committee anticipates a large attendance which will include not only Kolping delegates but hosts of guests and visitors. Special sightseeing tours are being arranged. Kolping-on-the-Hudson, New York's Kolping summer home, will afford facilities for out of town delegates.

## *Special Ceremony at Historic Orphanage in St. Louis*

THE COMPLETION OF A \$350,000.00 remodeling and renovation program to St. Vincent Home of The German St. Vincent Orphan Association was observed by a dedication ceremony at the Home on Sunday, February 1, 1959. His Excellency, Joseph E. Ritter, Archbishop of St. Louis presided. Solemn Benediction was celebrated by Rt. Rev. Msgr. T. Suren, director of the Central Bureau of the Central Verein. It was most appropriate that Msgr. Suren was the celebrant and the occasion brought back to memory the historic events of the original dedication of the building on August 19, 1917.

The ceremony of dedication was a part of the program of the sixty-second annual convention of the Central Verein. Ten thousand people attended the dedication at which His Excellency, Msgr. Bonzano, Apostolic Delegate to the United States, officiated. In his address the Papal Delegate said in part: "I am very much pleased to witness such a magnificent spectacle of faith, generosity and solidarity as is shown in this building. Here, under the sky, before God and before man, before the Catholic population and the non-Catholic, you have built this orphanage, to help the poor, abandoned children of your nationality and faith. By doing that you have done a great service to the Church and to the State. If they ask for more evidence of your patriotism, point to this building." Here his voice for the moment was drowned by applause. Archbishop John J. Glennon of St. Louis surprised a great many by speaking his salutation in the German language.

The German St. Vincent Orphan Association is the largest affiliate of the Central Verein in Missouri. A great many of the officers of the Orphan Association have been officers of the Catholic Union of Missouri through the years of its existence.

R. T. PERCICH

## PERSONALIA

ON DECEMBER 30, Rev. Boniface Mohr, O.S.B. celebrated his first solemn Mass at St. Mark's, Kansas. Father Boniface is one of eighteen children of Mr. and Mrs. Peter Mohr, staunch members of the Catholic Central Union and the National Catholic Women's Union. Both Mr. and Mrs. Mohr are also leaders in the Kansas City Branches, Mr. Mohr having served two terms as president.

The occasion of Father Boniface's ordination and first Mass was celebrated by a reunion of the Mohr family which brought all the members together in their home at Maize, Kansas, for the first time in nine years. The eldest daughter of the Mohr family is also a religious. She is Sister M. Denise of the Benedictine Order and is missioned in Oklahoma City. Father Boniface is attached to St. Gregory's Abbey, Shawnee, Oklahoma.

Msgr. Suren, director of the Central Bureau, officially represented the Catholic Central Union and the NCWU at the first solemn Mass and the community festivities.

Mr. John P. Pfeiffer of San Antonio, Texas, was recently re-elected president of St. Joseph's Credit Union of that city for the twenty-fifth consecutive time. St. Joseph's Credit Union boasts 396 members and total assets of \$157,588.

Mr. Pfeiffer is a member of the Central Union's important Committee on Social Action.

## *Rev. A. L. Ostheimer Named Domestic Prelate*

DURING THE MONTH OF JANUARY nineteen priests of the Archdiocese of Philadelphia were honored by the Sovereign Pontiff by being named monsignors. In this group was the Rev. Anthony L. Ostheimer, editor of the *Catholic Standard and Times*, official publication of the Philadelphia Archdiocese. Father Ostheimer was elevated to the rank of Domestic Prelate with the title of Right Reverend Monsignor.

Msgr. Ostheimer has been very active in Catholic Central Union affairs since his ordination to the priesthood. Several years ago he was named a member of the Central Union's Committee on Social Action.

The director and staff of the Central Bureau join all the members of the Catholic Central Union and the National Catholic Women's Union in extending felicitations to Msgr. Ostheimer. The honor which has come to him is richly deserved.

The Catholic Union of Missouri declaration on bus transportation for parochial school children was circulated widely throughout the state. Almost 2,000 copies of the declaration were sent to twelve localities. Many priests and editors of local papers expressed their high approval of the Catholic Union's statement. In some instances the declaration was reprinted in the local papers.